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ABSTRACT

Ideas and approaches are suggested for the orientation of secondary students involved in the international/intercultural programs sponsored by the American Field Service (AFS). There are seven chapters, including chapter I, the introduction. The second chapter contains a framework for AFS orientations. Chapter III contains pre-departure orientation activities dealing with lifestyles and values for students, host families, and natural families. Activities for orientation on the topics of personal adjustment to a new culture, understanding a new community, host culture value orientations, summarizing an AFS experience, and preparing for the return home are suggested in the fourth chapter. Also provided are activities to help parents prepare for their child's return. Chapters V and VI contain activities for post-return orientations and some additional, very brief orientation activities for all phases of the experience. An annotated bibliography concludes the handbook. The suggestions found in this edition of the handbook do not replace those found in other editions, but add to them. (RM)

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Orientation Handbook

First Edition

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Introduction

This volume represents the beginning of a fourth generation of AFS orientation materials developed by the Program Development Department in New York. The first generation was the series of workbooks for AA and DP student use published in 1977. Many students found these to be somewhat too simplistic. The second generation was the *Student Study Guide*, published in 1978 and early 1979, and also intended for direct use by students. The *Guide* drew upon the many strong points of the workbook series while avoiding its weaknesses. The third generation, developed simultaneously with the *Guide*, was the *Host Family Orientation Handbook*. This manual was a significant departure from the earlier ones in that it was intended for use by facilitators of orientation sessions, rather than for use by the participants themselves.

The simultaneous publication of the *Student Study Guide* and the *Host Family Orientation Handbook* provided an opportunity for AFS people around the world to compare and contrast two alternative formats and approaches. And the message they sent back to New York was a clear one: the *Host Family Orientation Handbook* was preferred. In addition, it became evident that the *Student Study Guide* was not being used by students in sufficient numbers to justify its comparatively high cost for both printing and mailing, a cost factor greatly accentuated by the fact that far more copies are needed if the users are students or families than if the users are facilitators.

Consequently, the decision was made to discontinue both the *Student Study Guide* and the *Host Family Orientation Handbook* in favor of a fourth generation of orientation manual employing the format developed in the *Host Family Orientation Handbook* and intended for use by facilitators in the orientation of students, host families, and natural families. Furthermore, it was decided that this new manual would be published annually so that outstanding orientation ideas from AFS staff and volunteers around the world could be widely shared on a regular basis. In other words, the orientation activities suggested in each subsequent annual edition would not supersede those in earlier editions, but would add to them so that, over the years, the published body of suggestions would continue to grow. This new generation of the orientation manual was christened *The AFS Orientation Handbook*. You are holding its first edition in your hands.

Two practical decisions were made with respect to this first edition that do not necessarily apply to subsequent editions. First, since a large number of *Host Family Orientation Handbooks* remain available, no activities for host families are included herein. Second, since numerous activities in the *Student Study Guide* have received favorable comment from AFS people as well as others involved in delivering cross-cultural orientations, several of these activities are included in the revised, facilitator-directed format.

Future editions of *The AFS Orientation Handbook* will have the same seven sections as this first edition (see the table of contents). Insofar as possible, a majority of the activities suggested in Sections III through VI will be submitted by AFS National Offices as well as individual volunteers and staff members around the world. The signed article (or articles) in Section II will be written by a volunteer or staff member having no direct association with the Program Development Department. And the materials recommended in the bibliography (Section VII) will be published in a variety of languages, not just in English.

This annual undertaking will become a true worldwide sharing of ideas only if AFS volunteers and staff members everywhere contribute on a regular basis. The Program Development Department needs six types of input in order to compile each annual edition:

- for Section II, signed substantive articles about orientation
- for Section III, pre-departure orientation activities for students, host familes, and natural familes
- for Section IV, during-the-experience orientation activities for students, host families, and natural families
- for Section, V, post-return orientation activities for students, host families, and natural families

- for Section VI, suggestions for orientation activities or events that can be explained in one or two brief paragraphs
- Section VII, useful biblographic references in all languages (these must be accompanied by a short English-language annotation describing the work).

These types of information and materials may be sent to the Program Development Department in any form (that is, they do not have to be in the format used in this *Handbook),* in any language, and at any time. Be sure to include your name, address, and telephone number so that we may confer with you if we have need of clarification or additional information.

* * * * *

A few explanatory comments about this *Handbook* may be of value to orientation facilitators who intend to use it. The body of this volume is contained in Sections III, IV, and V. Here the facilitator will find, in each of the twelve "activities," specific step-by-step directions for carrying out an orientation session. No effort has been spared in the attempt to make these directions clear and unambiguous. As directions, they are written in the form of advice to the facilitator, who is addressed in the second person singular ("you"). If other adult leaders need to become involved at any point, they are referred to in the third person. Our assumption was that one facilitator will remain in overall control of the orientation session, and will develop plans and give directions to all others who are present, adults as well as young people; our advice is to that one facilitator, who is free to follow, modify, or ignore it in his or her dealings with the others. The step-by-step directions that appear in each activity are very largely procedural: "hand out this document," "divide into so many groups," "discuss this topic," and so forth. However, in some cases substantive content has been included as information that should be paraphrased or even read as a direct statement to the participants; all such information is clearly distinguished by appearing in boxes.

In Section VI, entitled "Suggestions," are collected a number of additional ideas that facilitators may find useful in planning and running orientation sessions. These ideas are distinguishable only in being fully describable in one or two brief paragraphs. In execution, they may require little time and effort, or, in one case, extensive planning and several days to carry out.

* * * * *

Even though this first edition of *The AFS Orientation Handbook* relies heavily on materials previously developed by the Program Development Department, a number of individuals not connected with the Department have made important contributions to it.

Elizabeth Conner of the New York staff suggested "First Names, First Impressions," which appears in Section VI.

Baerbel Helmers, National Director of AFS/Germany, contributed "Candidate Exchange Homestay," which appears in Section VI.

Rachael Hoeflinger, a Rep in Ohio, shared an idea that resulted in "Understanding My New Brother or Sister," an activity in Section IV.

Michael Hutter, a member of the EFIL Board and a Trustee from Germany, made a key suggestion about the overall outline of this *Handbook*.

Bobbie and Ed Kagy, Reps in Ohio (Ed is also a Director), contributed "Preparing For My Child's Return," an activity in Section IV.

Felipa Propper of the New York staff suggested the "Numbers Game," which appears in Section VI.

Anne Redlich, a Rep in Illinois, contributed "Sack Lunch Surprise," which appears in Section VI.

Marjorie Richter, a Rep in North Carolina, shared an idea which appears as "Space Relations (Toe-to-Toe)" in Section VI.

Rodolofo Sanjurjo, formerly National Chairperson of AFS/Uruguay, indirectly contributed the content and procedures found in "Adjusting to My Returned AFSer," an activity in Section IV. This information originally appeared as an article in the June 1979 issue of *AFS/Contact*, where it was entitled "Uruguay Draws Line on Readjustment."

Urs von Arx of the New York staff suggested an idea that resulted in "Color Match Introductions," which appears in Section VI.

Appreciation is also due to Magdalena Valderrama, a consultant to the Program Development Department, who revised and prepared nine of the activities that originally appeared in another format in the *Student Study Guide*, and that are found herein in Sections III, IV, and V. In addition, assistance in the form of ideas and support was provided throughout the development and editorial process by a committee of New York staff members: Nancy Solomon and Elizabeth Conner (later, Wendy Soutar) represented the interests of USPOP; Urs von Arx and Mary Ann Zaremba spoke for the International division.

In subsequent years, the list of those contributing activities, advice, and assistance to the annual *AFS Orientation Handbook* edition should be two or three times as long! Please let us hear from you.

The AFS Program Development Department

Section II. Thinking About Orientation

A Framework for AFS Orientations

AFS orientation occurs at numerous times and places around the world, and has been the subject of a great deal of thought by staff and volunteers everywhere. Consequently, the goals and procedures of orientation are forever in a state of becoming. *The AFS Orientation Handbook*, being a serial publication, provides an ideal public forum through which members of the AFS community world-wide can share with others their perspectives and new ideas with respect to orientation. Each year, therefore, Section II of the *Handbook* will be devoted to one or two signed articles by volunteers and/or staff members who will address a variety of philosophical or practical issues related to the orientation provided by AFS for students, host families, natural families, or other constituencies. Articles may be submitted at any time during the year; however, the deadline for submissions for the Fall publication date will be July 1 of the same year. All submissions should be directed to the Program Development Department, AFS International, 313 East 43rd Street, New York, N.Y. 10017, U.S.A.

A Framework for AFS Orientations

by: Neal Grove
Director of Program Development
AFS International

When I came to AFS in August of 1978, one of the first items that I was given to look at was an intricate matrix or "framework" for AFS orientations. In this framework, the phases of the orientation experience were systematically related to certain fundamental learning objectives, and *all* the resulting cells—there must have been at least 50—contained as many as three specific knowledge or skill objectives. This document was so large that it required three dog-eared, rumpled pieces of paper, inexpertly taped together, to contain it all. I offered, as one of my first official tasks, to develop a more coherent version. Using the three-page matrix, my predecessor's voluminous writings on the subject, and a generous sprinkling of my own ideas, I managed after much effort to develop something that probably was more coherent. But, frankly, it was no great improvement in terms of simplicity and elegance; it required six pages instead of three. Perhaps my greatest contribution was that I managed to type the thing up in such a fashion that the six pages did not require taping together.

This document, dubbed "The AFS Educational Framework," has been seen by few people. On those rare occasions when it has been allowed to escape our New York office, it has had DRAFT written all over it. In fact, however, "The AFS Educational Framework" has been far more influential than these facts suggest. For in the development of the *Student Study Guide*, this six-page matrix was consulted repeatedly in order to insure that the numerous knowledge and skill objectives it listed would each be dealt with in at least one activity found in the *Guide*. Indirectly, the influence of the "Framework" extends to this *Handbook* because many of the activities in this First Edition are adapted from ideas originally found in the *Student Study Guide*, which is now out of print.

In the reminder of this article I will share with you information about the construction of the "Framework," plus the one page of it that was intended to summarize the knowledge and skill objectives set forth in its five principal sections. In addition, I will offer some suggestions for improving it. Finally, I will state into which cells of a revised matrix fall the dozen activities included in this edition of the *AFS Orientation Handbook*.

In its present state, "The AFS Educational Framework" consists of a 20-cell matrix resulting from the intersection of four fundamental learning objectives with five major phases of orientation. The four fundamental learning objectives are headed as follows:

- Personal
- Interpersonal
- Intercultural
- Global

These headings indicate that students who participate in AFS programs should increase their knowledge and skills in the personal, interpersonal, intercultural, and global domains of living. Global, incidentally, is shorthand for "global awareness" or "global perspectives," which was stated by the 1976 World Congress to be a vital—and previously underemphasized—area for student growth.

The five phases of AFS orientation, as segmented by the existing "Framework" are the following:

- Selection
- Local/Regional/National Pre-Departure Orientation
- National/Regional/Local Host Country Post-Arrival Orientation
- Orientations (Including Individual Counseling) During the Experience
- National/Regional/Local Post-Return Orientation

I believe that this way of segmenting the process of orientation should be revised; I will address this issue later below. Here it is worth recounting what happened from a historical perspective. We realized at once that printed information and exercises, centrally developed and published, were not appropriate for either the Selection phase or the Post-Arrival Orientation phase because these properly were influenced to a great extent by local and national values and objectives. On the other hand, we felt that centrally published materials were reasonable for the Pre-Departure, During the Experience, and Post-Return phases because, presumably, all students face the same *types* of issues and problems during these times. Materials that attempted to treat the major issues and problems *in a general way* therefore could be developed for use by exchange students everywhere. These assumptions gave rise to the *Student Study Guide* with its three units.*

Each of the resulting 20 cells of the "Framework" included two or three specific goals, stated in terms of increased knowledge or skill, for students who participate in an AFS program. A summary sheet, headed "Overall Educational Goals," focused on the principal objectives for the entire experience. The contents of these four additional cells, lightly edited, appear on the following page. I am including it as an example of the channels in which our thinking was running at the time the "Framework" was developed, not as any sort of definitive statement of what "New York" or "PDD" believes the objectives of AFS orientation should be.

I turn now to the question of how the existing "Framework" could be improved. For a start, let me declare that I find no need for revision in the four fundamental learning objectives, namely, increasing the students' knowledge and skill in the personal, interpersonal, intercultural, and global domains of living. I believe that these four headings provide a useful and completely adequate way of organizing our thinking about what we want AFS students to learn.

The other dimension of the matrix—phases of the AFS orientation—is more in need of increased specificity than of any sort of fundamental revision, in my opinion. I prefer to approach this task in two

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* For a complete statement of the assumptions that guided the development of the *Student Study Guide*, see "The AFS Student Study Guide Manual," also out of print but still available from the Program Development Department at no charge.

Overall Educational Goals

Each student who participates in an AFS experience will, to some extent, achieve the following knowledge and skill objectives:

PERSONAL

1. increased awareness of one's own values, and of their foundation in the sociocultural patterns of one's natural family, community, and nation.
2. increased consciousness that one's own perspectives are grounded in culturally determined assumptions, conventions, expectations, and so forth.
3. increased ability to adopt a culturally relative point of view with respect to the evalution of issues and individuals.
4. increased ability to monitor and appropriately modify one's behavior in response to changing social and cultural contexts of activity.

INTERPERSONAL

1. increased awareness of one's own strengths and weaknesses in interpersonal interaction, and progress toward reducing the weaknesses.
2. increased commitment to seeking and maintaining successful relationships with others who are culturally different.
3. increased sensitivity to the verbal and nonverbal behavior of others, and increased ability to evaluate and adapt to varying behavioral styles.
4. increased ability to communicate successfully, verbally and nonverbally, with nationals from one's host country.
5. increased capacity for empathetic interpersonal relations.

INTERCULTURAL

1. increased understanding of concepts such as "cultural relativism," "contrast culture," "deep culture," "culture shock."
2. increased awareness of the organizing patterns of one's home culture, and increased ability to analyze those patterns nonevaluatively.
3. increased awareness of the organizing patterns of one's host culture, and increased ability to explain those patterns as a host national would.
4. increased ability to analyze conflicts between culturally different people in terms of differing values, assumptions, expectations, lifestyles, etc.

GLOBAL

1. increased awareness of global issues that affect both home and host societies, and of linkages between the two societies relative to those issues.
2. increased understanding of the perspectives of host nationals with respect to global issues of importance to them.
3. increased ability to relate interdependence, conflict, communication, and change to one's sojourn experience and to major global issues.
4. increased perspective consciousness, that is, awareness of the sources and limitations of one's own outlook on life, plus awareness of the outlook of others.

steps: First, I would retain as essentially correct the tripartite division of any AFS program into Pre-Departure, During the Experience, and Post-Return phases, as was done in developing the three units of the *Student Study Guide*. The second, problematic step then becomes to subdivide each of these three major phases for orientation purposes. I offer for consideration the following fifteen subdivisions:

Phase I: Pre-Departure

- Marketing
- Applicant Orientation
- Selection
- Local (or Regional) Pre-Experience Orientation
- National Pre-Experience Orientation

Phase II: During the Experience

- National Post-Arrival Orientation
- Local (or Regional) Post-Arrival Orientation
- Initial Adjustment*
- Becoming Part of Host Family and Community*
- Assimilation
- Preparation for the Return Home

Phase III: Post-Return

- Post-Return Orientation
- Readjustment
- Synthesis*
- Re-Involvement

The resulting 60-cell matrix (15 x 4) is daunting, I admit. But we need not write specific learning objectives for every cell. For example, do we really need to have a specific learning objective in the cell formed by the intersection of the "Global" learning objective with the "Initial Adjustment" orientation phase?

Finally, I would argue that, however many matrix cells are eventually decided upon, the "Framework" that results is incomplete until it deals explicitly with AFS constituencies other than students. To some extent, this has been recognized in practice already: at the same time that my colleagues and I developed the *Student Study Guide*, we also developed the *Host Family Orientation Handbook*, the format of which became the model for this *Handbook*. So we have not been guilty of ignoring the needs of host families, who are every bit as vital to our survival as an organization of students. Our third important constituency, natural families, has been very largely ignored; however, we hope to begin redressing that balance by including in this edition of the *Handbook* two activities (IV-E and IV-F) expressly intended to assist natural families in preparing to receive home their son or daughter. Should volunteers be considered a fourth constituency in terms of orientation needs? If so, does the volunteer matrix or framework follow the same pattern of organization as that intended for students and families? Is there a fifth constituency for orientation? A sixth? These are questions that I shall not attempt to address here.

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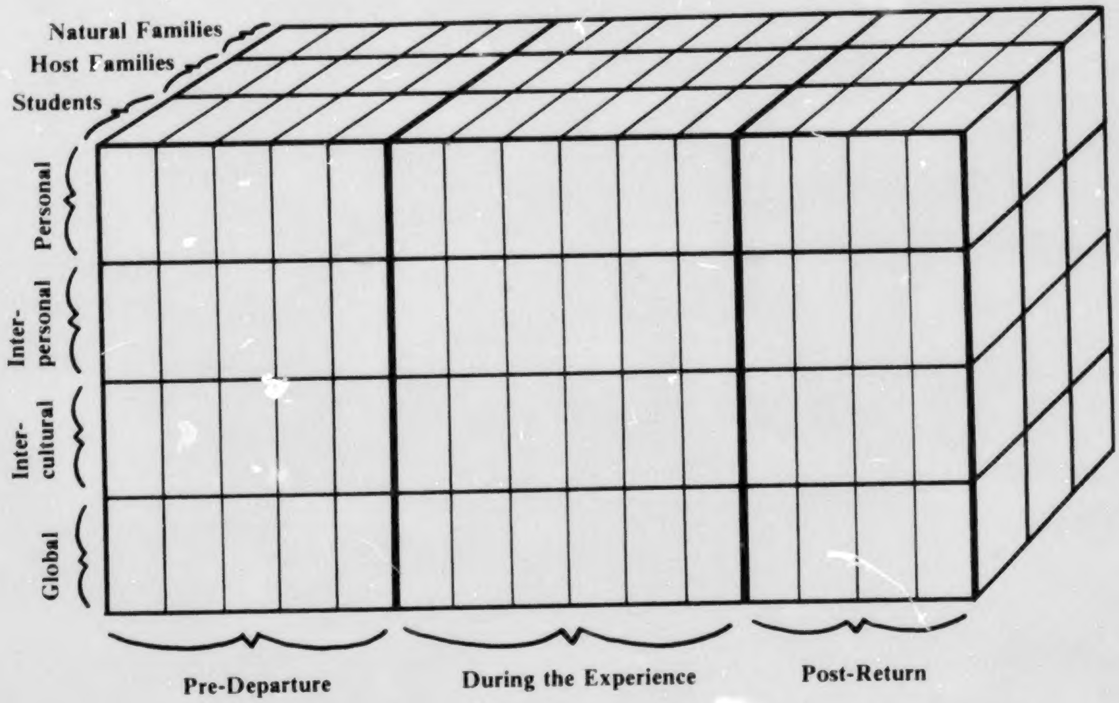
* "Initial Adjustment," "Becoming Part," and "Synthesis" were suggested to me by Bert van Pinxteren, National Chairperson of the Netherlands. See his "Preparatory Paper for the Benelux Conference on Orientation: Group of Themes 2" (1979).

What I end up with is a framework for AFS orientation that exists in three dimensions. The vertical dimension sets forth four generic learning objectives. The horizontal dimension organizes the temporal sequence into 15 subdivisions. And the depth dimension lists three constituencies—students, host families, and natural families. That makes 180 individual cells in all. Admittedly, there are real practical difficulties in representing this matrix on a two-dimensional piece of paper, not to mention the conceptual difficulties involved in writing several hundred specific knowledge and skill learning objectives!

A Framework for AFS Orientations

For names of the 15 subdivisions of the three experience phases, see page 9.


Natural Families
Host Families
Students
Personal
Inter-personal
Inter-cultural
Global
Pre-Departure
During the Experience
Post-Return

But I would argue that the act of creating an orientation framework,by itself, is valuable. In other words, I do *not* believe that the creation of a framework necessarily involves the filling of that framework with specific knowledge and skill objectives. That's a separate task, one that can be done piecemeal over a period of years. Meanwhile, it is worth our time and effort to attempt to reach a consensus of what the framework itself should look like. Why? Because doing so helps to focus our attention on three fundamental issues. In the simplest possible terms these are:

- who should be receiving orientations?
- when should they be receiving orientations?
- what should they be learning through orientations?

I am aware that an important fourth question—"How should the orientations be carried out?"—is missing from this list. (I take this "how" question to include attention to specific knowledge and skill objectives as well as to contents and procedures.) Clearly, the "how" question must be answered before actual orientation programs can be delivered. But conceptually and philosophically, the "how" question should be addressed *after* reasonable consensus has been reached on the three issues above. For addressing the "what," "when," and "who" questions forces us to make decisions about where to focus our limited energies and financial resources. The "how" question focuses on details, on implementation. Basic policy must be clarified first.

It only remains for me to state where the dozen activities in this edition of the *Handbook* fall in my proposed 180-cell matrix. Rather than fill several pages with matrix cells, only 12 of which would contain any useful information, I will state discursively my view of where in the matrix the 12 activities fall. A simple chart is probably the most efficient way of doing this:

Number	Name of Activity	Appropriate for Intersection of
III-A	My Lifestyle	Personal Local Pre-Experience Orientation Students
III-B	Value Orientations	Intercultural Local *or* National Pre-Experience Orientation Students
III-C	National Patterns & International Links	Intercultural *and* Global Local Pre-Experience Orientation Students
IV-A	Cycles in Personal Adjustment to the Hidden Dimensions of Culture	Interpersonal *and* Intercultural Initial Adjustment Students
IV-B	Understanding My New Community	Intercultural *and* Global Becoming Part of Host Family & Community Students

Number	Name of Activity	Appropriate for Intersection of
IV-C	Host Culture Value Orientations	Intercultural Assimilation Students
IV-D	Understanding My New Brother or Sister	Interpersonal *and* Intercultural Becoming Part of Host Family & Community Students *and* Host Families
IV-E	Adjusting to My Returned AFSer	Interpersonal Preparation for the Return Home Natural Families
IV-F	Preparing for My Child's Return	Interpersonal Preparation for the Return Home Natural Families
IV-G	Summarizing My AFS Experience	Personal *and* Intercultural Preparation for the Return Home Students
IV-H	Preparing for the Return Home	Interpersonal Preparation for the Return Home Students
V-A	Getting Reacquainted	Interpersonal Post-Return Orientation *or* Readjustment Students

III. Activities for Pre-Departure Orientations

A. My Lifestyle

B. Value Orientations

C. National Patterns and International Links

ACTIVITY III-A

Objectives:

- To emphasize the differences in the way people lead their lives within the home culture; and
- To prepare students for their encounters with a variety of lifestyles different from their own in the host culture.

Who and When: This activity is designed for use with AFS students before they leave their home communities for the exchange experience.

Materials:

- paper and pencil for each participant;
- flipchart and felt-tip pens, or blackboard and chalk, for your use during the session; and
- a sheet of paper at the entrance to the session hall (see Step 1).

Time: 1 hour (1½ hours if optional Step 9 is used).

Procedures:

Step 1: As the students arrive for the session, ask them to list their names and where they come from on a sheet of paper. If all the students come from a limited geographical area (such as one city), they should list their neighborhoods or communities. If they come from a much broader geographical area, they should list the name of their city, town, or rural district. (You will make use of this list at the beginning of Step 4.)

Step 2: Begin by explaining to the students that because the AFS experience will bring them into contact with people who have a variety of different lifestyles, they are now going to spend some time becoming more consciously aware of the differences in the ways they themselves lead their lives, even though they all come from the same culture and geographical area.

Pass out the paper and pencils at this time, asking each participant to write down the numbers 1 to 20. Now ask the students, working individually, to list the 20 activities each engages in most often. The lists should include all kinds of activities, whether done alone or with others. Suggest that the students write down rapidly these favorite or frequently engaged-in activities, and not spend too much time thinking about what it is that they do or do not do. Give them about 15 minutes to complete their lists.

Step 3: When the students have finished writing, tell them to look over their lists and mark them as follows (you should read one instruction and let them follow it before going on to the next):

- Mark an "O" next to each activity that involves them with *others* and an "A" next to each activity done *alone*.
- Mark an "S" next to each activity in which they mainly act as *spectator,* and a "P" next to each activity in which they directly *participate*.
- Mark a "2" next to each activity that would not have been on this list *two* or more years ago.
- Mark an "H" next to each activity that requires people or resources available only in the *home* community.
- Mark a check (✓) next to *one or two* activities that are most important or most enjoyed so that they would be particularly difficult to give up for several months.

Step 4: While the students are busy completing Steps 2 and 3, examine the list resulting from Step 1 to determine how best to divide the students into small groups, following the recommendations below.

Divide the students into small groups in such a way that the students in each group come from the same neighborhood or community, or if this is not possible, from similiar types of neighborhoods or communities. For example, group all the city dwellers together, all the suburban students together, and all the rural students together. It is not necessary that the groups be equal in size.

Step 5: When the students have completed Steps 2 and 3, divide them into the small groups you worked out in Step 4. Instruct the students within each group to compare their lists. Explain that the purpose of this procedure is to have each group make three summary lists:

1. those three or four activities most commonly engaged in by group members;
2. those activities engaged in by only one group member; and
3. those activities marked (with a check) by any group member as most important.

Give the groups about 15 minutes to complete this procedure.

Near the end of the 15 minutes, ask each group to choose a group representative to report to the other groups in the plenary session.

Step 6: Reconvene the plenary session. Immediately ask the representative from each group to read out his or her group's first list; that is, the list of those three or four activities most commonly engaged in by the members of the group. If any activity that is read out is not understood by some of the participants, ask for a fuller explanation by the representative or the individuals who originally listed the activity.

Open the floor for a general discussion concerning possible reasons for the similarities and differences among the various lists of commonly engaged in activities. Bring the discussion around to focusing more on the differences. If the students are not aware that they had been divided into small groups on the basis of community membership or community type, point this out at this time so that it can be taken into account as a possible factor helping to account for the differences among these lists.

Step 7: Ask the representative from each group to read out his or her group's second list; that is, the list of those activities engaged in by only one group member. If any activity is not understood, ask for a fuller explanation by the representative or the individual who listed the activity originally.

Open the floor for a general discussion concerning possible reasons for the differences and variety in the activities on this second list. If and when appropriate, the individuals themselves could be asked to explain the reasons for their interest in these unusual activities, and the value that the activities hold for them.

Step 8: Ask the representative from each group to read out his or her group's third list; that is, the list of those activities marked by any group member as most important or most enjoyed. If any activity is not understood, ask for a fuller explanation, as previously.

Again, open the floor for a general discussion concerning possible reasons for the similarities and differences among the various lists of most important activities. Bring the discussion around to focusing on the differences. Ask the group to consider why people of the same age who live in the same geographical region and the same culture could have so many differences in their most favored activities.

Step 9: (OPTIONAL) If time permits, and if you sense that the group is willing and able to discuss these matters in more depth, you may introduce a discussion focused on the broader similarities and differences in *types* of activities engaged in by the group. This approach requires attention to common elements or themes that run through the lists, particularly the first and third lists, and naturally tends to focus more on similarities than on differences. A possible outcome of such a discussion would be a realization that a number of the activities that were originally seen as different are in fact rather minor variations on certain broader themes. These broader themes probably come closer to expressing the interests and activities that your culture prescribes as appropriate for youth of this age group. This discussion, if engaged in, should balance the tendency of the earlier discussions (Steps 6, 7, and 8) to focus excessively on individual differences, and to lose sight of more general cultural themes in young people's lifestyles.

Step 10: Sum up this orientation session by pointing out to the students that, even though they look forward to their AFS experience as a way of learning more about the different ways in which people live their lives, they can practice being aware of different lifestyles before they leave home. The differences they have discovered in their own lifestyles may or may not be great; a larger perspective (optional Step 9) may have shown some of these differences to be minor variations on broader cultural themes. Nevertheless, these differences are of major importance to the individuals involved, and therefore must not be discounted.

Emphasize that when they go abroad, they may be impressed first by the similarities among the members of the host culture. However, upon further investigation they will discover many important individual and group differences within the host culture, just as they did in the present activity. Remind the students that individual differences, even though not at once obvious, need to be taken into account during social interaction in the host cultures they will be visiting. In short, the students will have to respond to *individuals* while abroad, not cultural stereotypes.

At the end of the session, suggest to the students that they keep their lists of activities in scrapbooks to be reviewed after their AFS experience when they can compare these lists with new lists of activities they may have learned to value and enjoy in the host culture.

Objectives:

- To increase students' awareness of how their own culture deals with a number of fundamental human concerns; and
- To help students begin to realize that other solutions to these fundamental human concerns are possible, and that some of these alternative solutions are likely to be encountered in their host culture.

Who and When: This activity is designed for use with AFS students before they leave their home communities for the exchange experience.

Materials:

- One copy of "Value Orientations" for each participant (a master for photocopying is found at the end of this activity);
- Pencils for each participant; and
- Flipchart and felt-tip pens, or blackboard and chalk, for your use during the session.

Time: 1½ to 2 hours. Optional Step 6 will require an additional ½ hour.

Procedures:

Step 1: Introduce the students to the concept of value orientations.

> All people in all cultures have certain basic concerns. These are universal problems involving the way people view themselves, their relations with others, and their relation to the world in which they live. These concerns, along with the need to secure the basic means of biological survival (food, clothing, and shelter), are features of the human condition that are common to all people everywhere.
>
> What distinguishes one culture from all others is the way in which it responds to these concerns. Every culture develops its own integrated pattern of responses, reflected in the way its people think and act. These responses are called *value orientations.* The value system of any given culture tremendously influences the outlook of its individual members, since it is shared in varying degrees by all the people of the culture.
>
> One way of gaining a more thorough understanding of oneself and of one's culture is to determine that culture's basic value orientations. This requires one to discover, with respect to the fundamental concerns of all humans, what solutions have been adopted by one's culture, and what other solutions are possible. This exercise is especially valuable for people who are about to live for an extended period in another culture because it is likely that they will encounter some of the possible alternative solutions in that new culture.

Step 2: Explain to the students that they are about to engage in an exercise that will enable them to discover, with respect to the fundamental concerns of all humans, what solutions have been adopted by their own culture. This exercise also should help them understand the relationship between their personal values and behaviors on one hand, and the basic value orientations of their culture on the other. Finally, the exercise should assist them in realizing that other solutions to the fundamental human concerns are possible, that is, that the solutions adopted by their own culture are not the only reasonable ones.

Caution the students that, even though they all come from the same culture and from a restricted geographical area, there may be some disagreements among themselves about which solutions to some of the fundamental human concerns their culture has actually adopted. If this occurs, it should not be a cause for surprise; they are individuals with different backgrounds and interests and they may belong to different ethnic or religious groups with a variety of views on human values and behavior. The object of this exercise, however, is to consider their native society *as a whole* and to describe its value orientation *in general.*

Step 3: Distribute copies of the "Value Orientations" questionnaire, one to each student. Immediately ask them to read the instructions. Determine whether there are any questions about the instructions. If there are, you may answer them directly, or perhaps you may be able to clarify matters by going over the example (included in the directions) with the students.

Now ask the students to begin completing the questionnaire. Each student should work alone. They should not spend more than about 30 seconds thinking about each of the 25 items; rather, they should mark the alternative that seems correct intuitively. About 15 minutes should be allowed for all to complete the questionnaire.

Step 4: If you are dealing with more than about a dozen students in this orientation session, you may wish to break into smaller groups at this time. To the extent possible, make each group as heterogeneous as possible by lumping together students from different ethnic and religious groups, from the city and rural areas, and so forth. Groups need not be equal in size. If possible, each group should be moderated by an adult and these adults should have had some intercultural experience or training so that they will bring a broader perspective to the task of determining the value orientations of the home culture.

If you are dealing with a smaller number of students, you may wish to remain in plenary session for the following Step. In this case, it will be helpful to have adults with intercultural experience present in the room as resource persons.

Step 5: Discuss the 25 human concerns one by one. The ostensible purpose of the discussion is to reach general agreement about which alternative, in each case, is the commonly adopted solution in the home community or culture. *The true purpose, however, is to help the students realize that other solutions to the basic human concerns are possible and that there is nothing "natural" or "inevitable" about the solutions adopted in their own culture.* Be sure to relate each alternative to "real life" in order to avoid being swamped by theories and generalities.

NOTE: Many of the 25 items are likely to provoke extended discussion and debate. One way of preventing these discussions from being too long and acrimonious is to focus on the *general norms* of the local community or native culture, and to strongly discourage the students from expounding on their own individual points of view about certain values and behaviors. Another way of limiting the length of the discussion is to decide, in advance, which of the 25 items will be discussed. You, as facilitator, should make this decision. The following nine items merit your consideration:

- What role does fate play in an individual's life?
- What effect does one's sex have on his or her roles?
- On what basis do people judge procedures, events, and ideas?
- What is the nature of friendship?
- What is the primary time orientation of the society?
- How do people relate to others of higher or lower status?
- How binding are roles and obligations within the family?

- What is the relationship between humans and nature?
- To what degree are the good things in life available?

If the discussion of the 25 basic human concerns has taken place in small groups, you may wish to conclude by having all the students return to the plenary session, and by hearing reports from each of the groups on the alternative that was agreed upon as representing community or native culture values in each case. However, returning to the plenary for this purpose is *not* absolutely necessary because the purpose of this orientation session is not to produce general agreement, but rather to raise student awareness that alternative solutions are available for each fundamental human concern.

Step 6: (OPTIONAL) If you have sufficient time, and if the students are not too fatigued from the previous discussions, you may wish to continue as follows:

Working alone, the students should again complete their questionnaires. This time they should select the alternative that most closely corresponds to their own personal values and behaviors. In some cases, their personal value orientations will differ from those commonly shared in their community or culture; in other cases, there will be no difference. Allow about 10 minutes for completion of the 25 items.

The discussion that follows should focus upon explanations by individuals concerning *why* their own values and behaviors differ from commonly accepted norms. The value of such a discussion is that it emphasizes that individual and subgroup differences can exist among people who have been socialized in the same culture and even in the same home community.

Step 7: Bring this orientation session to a close by reviewing for all participants the major ideas that have arisen:

1. All people in all cultures share certain basic human concerns to which they must find solutions or answers.
2. There is no automatic or universally best solution to any of the basic human concerns; rather there are several alternative solutions.
3. What distinguishes one culture from all others is the particular pattern of alternative solutions it adopts to the various basic human concerns.
4. Within any one culture, people tend to see the alternatives characteristic of their culture as "natural" or the "only right way" of doing things. In this they are mistaken.
5. People who are about to live in a new culture should become aware of the alternatives that are available for each basic human concern, for it is likely that they will encounter alternative solutions in their host culture.

Directions: Twenty-five basic human concerns have been organized below under three general headings:

I. The Individual
II. Social Relationships
III. Nature and the Supernatural

For each concern, circle the number that most closely describes the value orientation that is characteristic, *on the whole,* of your home community.

Here is an example.

To whom does an individual's primary responsibility lie?

(1)	(2)	(3)
To himself or herself.	To other people such as family and friends.	To a Supreme Being.

If you think that in your home community people feel that one's primary responsibility is to one's family and friends, you would circle number 2. If you believe that most people in your community feel responsible to God, Allah, or other Supreme Being, you would circle number 3.

I. The Individual

- To whom does an individual's primary responsibility lie?

(1)	(2)	(3)
To himself or herself.	To other people such as family and friends.	To a Supreme Being.

- What is most valued and respected in individuals?

(1)	(2)	(3)
The skills they've developed and their achievements in life.	Their background in terms of membership in a particular family or tribe.	Their spiritual qualities or relationship to the Supreme Being.

- What role does fate play in an individual's life?

(1)	(2)	(3)
Fate is not important; the individual is master of his own destiny.	Fate plays a role, but the individual has some control over fate and/or his own destiny.	Fate controls the life of each individual, who can do nothing to influence it.

- How do individuals primarily learn about life?

(1)	(2)	(3)
Through their own efforts and experience; through trial-and-error learning.	From older, wiser, or more experienced people.	Through revelation by the Supreme Being or His prophet here on earth.

- What effect does one's sex have on his or her roles?

(1)	(2)	(3)
Being male or female has very little relationship to what one is and does in life.	Being male or female has some relationship to one's roles but one's abilities and interests count, too.	Distinct and typical roles are played by males and females; rarely is there any overlap.

- Are individuals thought to be basically good or evil?

(1)	(2)	(3)
They are seen as basically good.	They are seen as a mixture of good and evil.	They are seen as basically evil.

- What is the principal way people think and make decisions?

(1)	(2)	(3)
People make decisions using factual evidence and rational or logical thought processes.	People make decisions on the basis of intuition (inner knowledge).	People think in an irrational manner; decisions are ruled by their emotions.

- To what extent are individuals capable of change or growth?

(1)	(2)	(3)
They are capable of great growth, change, and improvement.	They are capable of growth and change to a limited extent.	They are believed to exist in an unchanging state.

- On what basis do people judge procedures, events, and ideas?

(1)	(2)	(3)
By asking, "Does it work?" (the pragmatic approach).	By asking, "Is it right?" (the ethical approach).	By asking, "Is it consistent with the way our ancestors did it?" (the traditional approach).

- What is the preferred stage of a person's life?

(1)	(2)	(3)
Youth is preferred and imitated.	The middle years are preferred.	Old age is preferred and honored.

II. Social Relationships

- How is property primarily used and controlled?

(1)	(2)	(3)
Property belongs to individuals or private groups.	Property is held in common for the use of all citizens.	Property belongs to an individual or group only so long as it is actively being used.

- What is the nature of friendship?

(1)	(2)	(3)
A person has a great many friends at any given time, but few who are really close throughout life; the obligations of friendship in most cases are limited and weak and depend on overlapping interests.	A person has a moderate number of friends, some of whom remain close throughout life; the obligations of friendship are moderate in scope and depth.	A person has a small number of friends, almost all of whom remain close throughout life; the obligations of friendship are virtually unlimited and are felt keenly.

- To what degree do people show loyalty to organizations?

(1)	(2)	(3)
Once they have joined an organization, people feel a deep sense of loyalty and identity; even if their personal goals are unfulfilled, they remain members.	People feel a strong sense of loyalty to some organizations, but remain with others only as long as personal goals are fulfilled.	People move easily from one organization to another because their loyalty depends heavily on the degree to which membership fulfills personal goals.

- How do personal disagreements and conflicts tend to be handled?

(1)	(2)	(3)
People in disagreement usually try to work out their differences face-to-face or through other direct contact with each other.	Go-betweens (intermediaries) are frequently used by people attempting to resolve a conflict.	Conflicts and disagreements between people are ignored or suppressed as much as possible.

- What is the primary time orientation of the society?

(1)	(2)	(3)
The past is of primary interest and importance.	The present is of primary interest and importance.	The future is of primary interest and importance.

- How do people relate to others of a higher or lower status?

(1)	(2)	(3)
Status differences are ignored or played down; informality prevails in almost all relationships, regardless of differences in status.	Status differences are moderately important in social relations; in some situations, formality in behavior is observed when high- and low-status people meet.	Status differences carry great weight in social relations; formality in behavior is the custom whenever people of high and low status meet.

- Which pattern is preferred with respect to assuming binding mutual obligations?

(1)	(2)	(3)
Mutual obligations are typical between people in superior/subordinate relationships.	Mutual obligations are typical between people who are social equals or nearly so.	Commitments and mutual obligations of a binding nature are avoided insofar as possible.

- What is the preferred type of social interaction?

(1)	(2)	(3)
People in groups tend to be active, to stress doing things together, to keep up a rapid pace, and to talk a great deal.	People in groups tend to interact as described in (1) on some occasions, and as described in (3) on other occasions.	People in groups tend to avoid much activity, to stress being together, to interact slowly and passively, and to be comfortable with periods of silence.

- How binding are roles and obligations within the family?

(1)	(2)	(3)
No fixed roles or responsibilities are associated with family membership; members contribute (or not) according to their interests and abilities.	Some roles and obligations go with family membership; (and tend to be linked with age and sex), but these are general in nature and not inflexible.	Specific duties and responsibilities are linked to one's sex and relative age within the family (for example, the oldest son *must* carry on the family business).

- What is the preferred pattern of family relationships?

(1)	(2)	(3)
Strong obligations are felt primarily within the "nuclear" family unit (parents and children); nuclear living arrangements are preferred, and close relatives may live far away.	Strong obligations are felt within the "extended" family (grandparents, aunts and uncles, cousins, as well as parents and children); the extended family usually lives together or in close proximity.	Obligations and ties to both living *and dead* members of the extended family are strong. The extended family usually lives together or in close proximity, and all remain highly conscious of their ancestors.

III. Nature and the Supernatural

On what basis may the natural world be understood?

(1)	(2)	(3)
Reason and the methods of science enable humans to understand nature.	Religious faith and science are both necessary if humans are to understand nature.	Nature is mysterious; it can be understood only through religious faith, or perhaps not at all.

- What is the relationship between humans and nature?

(1)	(2)	(3)
Humans rightly attempt to control nature and exploit it for their benefit.	Humans typically live in harmony and ecological balance with nature.	Humans are dominated by nature and are at its mercy.

- How is time defined and valued?

(1)	(2)	(3)
Time is sensed to pass quickly, and this is hard to accept calmly; it is valued as a limited resource not to be wasted.	The passage of time is sensed, and this is accepted with resignation; there is little or no feeling that time can be wasted.	There is little or no consciousness of the passage of time; time is unlimited.

- To what degree are the good things in life available?

(1)	(2)	(3)
The good things in life potentially exist in unlimited supply; happiness and well-being can be achieved by all who strive to gain them.	The good things in life exist in abundant but not unlimited supply; those who are most able or who strive the hardest will gain happiness and well being.	There is a strictly limited supply of the good things in life, so that not enough exists for all people; sadness and poverty must be endured by almost everyone.

- What is the relationship between humans and the Supernatural?

(1)	(2)	(3)
Humans tend to believe that the Supernatural does not exist; they act as though they have no need of Supernatural powers.	The Supernatural exists in all things; nature and the Supernatural are believed to be inseparable.	The Supernatural is believed to exist apart from the world and to possess unlimited power.

Objectives:

- To better prepare AFS students to answer questions about their home country that may be addressed to them by members of their host families and citizens of their host communities;
- To encourage AFS students to gain additional knowledge about their host countries, and so to bring their expectations about those countries more in line with reality; and
- To provide a basis for the development of a broader and more accurate perspective on the interrelationships between the home and host countries.

Who and When: This activity is intended for AFS students, and should be carried out at least two weeks prior to their departure for the host country.

Materials:

- One copy of "Questions about Major National Institutions" for each participant, resource people as well as students (a master for photocopying is found at the back of this activity);
- Paper and pencils for each student; and
- Flipchart and marking pens, or blackboard and chalk, for your use during this activity.

Resource People: Resource people will be required if you elect to complete this activity by making use of a panel of experts. Otherwise, you may wish to invite one or more resource people to supplement your own knowledge. See Step 1.

Time: 2 to 3 hours per session, including a break. Two or even three sessions might be planned on the basis of this activity; at least one week should separate any two sessions.

Procedures:

Step 1: The nature and extent of your preparation for this activity will depend upon which of the following topics you wish to focus on:

- Key institutions of the home country
- Key institutions of the host country
- Interrelationships between the home and host countries

You may focus on any one, any two, or all three of these topics. If time is limited, it is strongly recommended that you focus on the key institutions of the *home* (sending) country. Experience and research suggest that increased depth and breadth of knowledge about one's own nation best serves the sojourner in an unfamiliar country. (See box in Step 2.)

Your preparations also will depend on whether you elect to conduct this activity during one or two sessions, and whether you intend to use a panel of experts during one or two sessions, or not at all.

The principal purpose of a second session would be to enable students to make oral reports on the key institutions of their designated host countries, and/or on the interrelationships between the home country and designated host country. These subjects could also be dealt with by a panel of experts during the first or second session, but it might be preferable to have the students discover the information for themselves from books or through interviewing community-based resource people.

You may conduct one or both sessions in the role of moderator of a panel of experts, who would make brief presentations (for example, one expert for each of the five sets of questions about major national institutions) and respond to questions from the assembled students. Or, you may conduct one or both sessions alone or perhaps with the aid of one or two resource people. The extent to which you make use of resource people (experts) will depend upon your preferences as well as the thoroughness of your knowledge about the topics on which you decide to focus.

To recapitulate, you must decide well in advance the topic(s) on which you will focus, the number of sessions you will hold, the degree to which you will make use of resource people during the session(s), and the extent (if any) to which you will expect the students to carry out research efforts and report on their findings.

Resource people should be invited several weeks in advance of the date(s) you set. Potential resource people include teachers, professors, older AFS Returnees, foreign citizens who live or work in your community, fellow citizens who have lived or worked abroad, professionals who work in the five institutions (government, business, religion, education, social welfare) in your community, people who immigrated to your country and/or who frequently visit the homeland of their ancestors, and representatives of foreign governments such as a consul. If you contact any of these people by letter, be sure to include brochures or other descriptive material about AFS.

NOTE: In the following series of steps, the assumption is that the topic for discussion is key institutions of the *home* country. The other two topics will be described as "optional." This is a matter of convenience, and is not intended to impair your freedom of choice about which topics to cover.

Step 2: Begin this orientation activity by introducing the participants to the purpose and theme of this session.

From the time you were accepted as an exchange student by AFS, you may have attempted to get information about the host country where you will be living. It may not have seemed necessary to you to find out more about your own nation. This is understandable. However, the patterns of life of your native culture, as expressed in its major institutions, should also command your attention. There are two reasons why this is true.

First, people in your host community will be very interested in learning more about your native society and culture. You are going to be living among your hosts for a long time, and you will be seeing some people—especially members of your host family—frequently, even daily. They will have many opportunities to question you *in detail* about the ways of life in your homeland. You should be prepared, therefore, to provide them with detailed and accurate answers. You should do as much as you can, *now,* to increase your knowledge about the major institutions of your nation: how they function, how they interact with each other, how they affect the daily lives of individuals such as yourself and other members of your home community, and how they are expressive of the values of your culture.

Second, as an outsider in your host community, you will encounter innumerable facts, procedures, and experiences that will be new to you—new not only in terms of details, but also in terms of the fundamental assumptions and values that underlie and find expression in the institutions and ways of life of your host country. A more thorough understanding of the patterns of life in your home country may better equip you to recognize and appreciate the basic differences between the patterns and institutions of the two nations. AFS Returnees have noted

> repeatedly that living abroad enabled them to more fully understand aspects of their own home culture. The more you know about the major institutions of your home culture before you go abroad, the more you will be able to profit from the insights and broadened perspectives that potentially result from the experience of sharing the daily life of members of a different culture.

Introduce any resource people who might be present. As a part of each introduction, note the particular field of expertise of the guest.

Step 3: Distribute to each person one copy of the sheet entitled "Questions about Major National Institutions." Also distribute paper and a pencil to each student at this time. (The paper and pencils are for note-taking.)

Step 4: Explain that this session will be devoted to a thorough examination of five major institutions of your home country and community. Questions about each of these five are included on the sheet entitled "Questions about Major National Institutions." The five institutions are:

- government
- the economic system
- religion
- education
- social welfare

Note that the questions on the sheet are the basic ones that should be explored during this session. Encourage the students to think beyond these questions after the basic answers have been agreed upon.

Step 5: From this point onward, your mode of procedure will depend upon whether you are using a panel format, or whether you are handling the session yourself (with or without the aid of one or two resource people).

(OPTION 1: PANEL OF EXPERTS) Take your seat at the center of the panel, from which position you will serve as moderator. Ask each panel member in turn to speak on one or more of the five institutions (these speaking assignments will have been agreed upon in advance, of course). Probably no more than 15 minutes should be allowed for an expert to speak on any one topic. If you wish, you may allow questions to be asked of each speaker as soon as he or she completes the presentation; however, if you do so you run the risk of allowing insufficient time for the final speaker or two. It is recommended, therefore, that you ask the students to write their questions and ask them after all the speakers have made their presentations. (A break of 15 to 20 minutes could divide the presentations from the question period.) A variation that often works well is for *written* questions to be presented to each speaker (for example, just before the break) so that he or she can select the most interesting or pertinent ones to respond to later on; this method has the added advantage of giving you more control over the division of time among the speakers during the question period.

(OPTION 2: FACILITATOR DIRECTED) Taking each of the five sets of questions in turn, bring about a general discussion of the five major national institutions as they are found in your nation and community. Make use of any resource people who are present as appropriate. Keep track of your time; do not hesitate to arbitrarily shut off a discussion of one institution and move on to the next so that all five receive a substantial amount of attention in the time you have allotted for this session.

Step 6: Bring this portion of the activity to a close. In addition to stressing again the importance of students' knowing about their own nation's institutions, and to summing up the key points that have just been made by panelists and/or students, you may wish to do any of the following:

- Announce that another meeting will take place on *(date)* at which time a panel of experts will discuss the five major institutions of the *host* culture(s) to which the students have been assigned by AFS. See Step 7 below for an elaboration.
- Assign the students to carry out a research project in which each will attempt to find the answers to the same five sets of questions, but with respect to his or her designated *host* culture, and after which oral presentations will be made on *(date)*. See Step 8 below for an elaboration.
- Announce that another meeting will take place on *(date)* at which time a panel of experts will discuss the interrelationships between your home country and the nation(s) to which the students have been assigned by AFS. See Step 9 below for an elaboration.
- Assign the students to carry out a research project in which each will attempt to find out as much as possible about the links and relationships between his or her home country and the nation to which he or she has been assigned, and after which oral presentations will be made on *(date)*. See Step 10 below for an elaboration.

Step 7: (OPTIONAL) At a subsequent meeting, Steps 2 through 6 could be repeated almost exactly as described above, except that the focus would be on the five key institutions of the *host* country. It is recommended that such a meeting make use of Option 1, Step 5 (above), and that the experts have considerable experience of living in the host country, or at least a great deal of knowledge about the institutions of the host country. Furthermore, it is recommended that this format be employed only if all, or nearly all, of the students are going to the *same* host country, or to closely associated host countries (such as Canada and the United States).

Step 8: (OPTIONAL) At a subsequent meeting, students could make oral presentations concerning one or more of the institutions (government, business, religion, education, social welfare) characteristic of the nation to which each has been assigned. Such a meeting can be successful and worthwhile only if the students take seriously an assignment, made at the end of the first meeting, to carry out a research project during the intervening week or weeks. The questions to be investigated would be those found on the sheet entitled "Questions about Major National Institutions"; students could be urged to address themselves to all five sets, or to any one or two of the sets that seem of particular interest to them personally. Students going to the same host country could work in teams. You should not attempt to assign research projects of this nature unless you are certain that adequate resources, in terms of books and/or knowledgeable individuals, are within easy reach of the students. At the first meeting, when the assignment is made, you should go into some detail concerning the availability of these resources. As for the subsequent meeting where the reports are made, the format could be similar to that suggested for the panel of experts in Option 1, Step 5, above. Note that student-researched oral presentations, as here described, are recommended for those cases in which the students are going to a number of different host countries.

Step 9: (OPTIONAL) At a subsequent meeting, Steps 2 through 6 could be repeated almost exactly as described above, except that the focus would be on the links and relationships that exist between you home country and the host country to which the students have been assigned. The interrelationships to be explored might include one or more of the five institutional areas previously studied (government, business, religion, education, social welfare), plus any number of additional areas, such as the arts, the professions, agriculture, tourism, athletics, communications, science, and so forth. The areas of focus may well depend on whom you can find to serve on the panel of experts. It is recommended that such a meeting make use of Option 1, Step 5 (above), and that the experts be people with considerable first-hand experience of and involvement in the relationships between the two nations. Note that this panel format should be employed only if all, or nearly all, of the students are going to the *same* host country, or to closely associated host countries (such as the Scandinavian countries).

Step 10: (OPTIONAL) At a subsequent meeting, students could make oral presentations concerning the links and relationships that exist between your home country and the host country to which each has been assigned by AFS. Such a meeting can be successful only if the students take seriously an assignment, made at the end of the first meeting, to carry out a research project during the intervening week or weeks. Since the sheet entitled "Questions about Major National Institutions" does not address the question of links and relationships between nations, it may be up to you to carry out some preliminary soundings to determine whether, in your community or its immediate vicinity, there are adequate resources—especially knowledgeable individuals, but also books—for the students to work with, and to determine what sorts of questions students should be asking. At the first meeting, when the assignment is made, you should go into some detail concerning the nature of the resources, and the focus that might be taken in the case of each home country-host country match. Students going to the same host country could work in teams. As for the subsequent meeting where the reports are made, the format could be similar to that suggested for the panel of experts in Option 1, Step 5, above. Note that student-researched oral presentations are recommended for those cases in which the students are going to a number of different host countries.

QUESTIONS ABOUT MAJOR NATIONAL INSTITUTIONS

These questions may be applied to the student's home (sending) country, or to the host country designated by AFS International.

1. How would you describe your nation's system of government? Who participates in making major decisions? By what procedures are major decisions made? How are those who govern selected? Are any widely held values reflected in these decision-making and selection processes?

2. How would you describe your nation's economic system? To what extent are business and industries operated or otherwise controlled by the government in your nation? To what degree is personal wealth a major determinant of an individual's social status? Do these economic patterns reflect any widely held values in your country?

3. What are the major formal religious institutions of your nation? To what extend do such religious organizations influence major decisions made nationally? What kinds of relationships exist between and among major religious groups in your nation? Do these religious patterns reflect any widely held values?

4. How would you describe your nation's system of education? Do you believe that the teaching of academic subjects (science, mathematics, and so forth) is the sole purpose of your nation's educational system, or are there other important purposes as well (such as physical fitness, moral development, or keeping children off the streets)? Who attends institutions of higher education in your nation? Who pays for them to attend? At what level (local, regional, or national) are educational decisions made in your nation? Do these educational patterns reflect any widely held values?

5. Is there a process by which social welfare is distributed to the poor and needy in your nation? Where does the money for this come from? Do professionals or volunteers assume major responsibility for providing social welfare services? Are any widely held values reflected in the workings of your nation's social welfare system?

IV. *Activities for Orientation During the Experience*

A. Cycles in Personal Adjustment to the Hidden Dimensions of Culture

B. Understanding My New Community

C. Host Culture Value Orientations

D. Understanding My New Brother or Sister

E. Adjusting to My Returned AFSer

F. Preparing for My Child's Return

G. Summarizing My AFS Experience

H. Preparing for the Return Home

Activity IV-A

Cycles in Personal Adjustment to the Hidden Dimensions of Culture

Objectives:

- To bring about understanding that emotional highs and lows are a normal feature of every intercultural experience;
- To increase recognition of "culture shock" as an inevitable reaction to the absence of familiar patterns in social interaction, and to the differenes between the "hidden dimensions" of the home and host cultures; and
- To increase awareness of two typical patterns of behavior, "fight" and "flight," commonly employed by people attempting to cope with culture shock, and to promote "adaptation" as a more beneficial method of coping.

Who and When: This activity is designed for use with AFS students within one or two months after their arrival in the host country, or as soon thereafter as language facility will allow.

Materials:

- One copy of "Seven Tips on Developing Cross-Cultural Adaptation Skills" for each participant (a master for photocopying is at the end of this activity);
- Two or three sheets of graph paper (or, if that is not available, plain paper) and pencils for each participant;
- Flipchart and felt-tip pens, or blackboard and chalk, for your use during the session:
- A diagram of the "Cycles of Adjustment" drawn *prior* to the session on the flipchart or blackboard (copied from the model in Step 14 of this activity) and covered until used; and
- Tape or tacks, or table (see Step 17 of this activity).

Time: 2 hours. If you only have about 1 hour, skip Steps 1 through 10 and begin this activity with Step 11.

Procedures:

Step 1: Begin by asking the whole group to imagine that they are getting ready to play volleyball away from home. They should imagine that they are good volleyball players, having the skills and practice necessary to play volleyball easily and well. However, when they arrive at the playing area, the opposing team is playing a game called *sipa*.

Sipa means "to kick" in Tagalog, one of the principal languages of the Philippines. It is a game played with a net and two opposing six-person teams, so that it bears a superficial resemblance to volleyball. As in volleyball, the object of *sipa* is to make points by forcing the opposing team to drop the ball or otherwise fail to keep it in the air and in play. The ball, known as the *sipa-an,* is made of rattan, a light, woody material. The major difference between *Sipa* and volleyball is that in *Sipa,* only the legs and feet may be used to toss the ball back and forth over the net and to keep it in the air, while in volleyball the hands are used.

* * *

NOTE: Feel free to select as your example two other games (football and rugby, baseball and cricket, chess and checkers) that are superficially similar to each other.

The dilemma facing the group is that they are prepared and expecting to play volleyball, whereas the members of the opposing team are prepared and expecting to play *sipa*.

Step 2: Ask for individual expressions of ways in which this dilemma should be resolved or otherwise coped with. In other words, what exactly would individual students propose doing if they found themselves in this situation.

As answers are given, write an appropriate key word on the blackboard or flipchart. For example, if a student proposes that he and the other members of his team refuse to play *sipa* and leave the playing area, write "leave."

When a small list (say, six to ten items) of key words has been completed, stop accepting ideas from the floor.

Step 3: Draw a simple chart on the blackboard or flipchart and head it as follows:

FIGHT	FLIGHT	ADAPTATION

Step 4: Explain to the students what the three headings, fight, flight, and adaptation, mean.

Fight, flight, and adaptation are terms given to typical ways in which people attempt to cope with new and frustrating situations.

Fight is a normal defensive mechanism wherein the person becomes aggravated with other people because they make him or her feel ill at ease in one way or another. This type of coping behavior is characterized by an attempt to *change the situation;* in other words, the person aggressively tries to make the situation conform to his or her own view of the way things should be. In extreme cases, the person using "fight" as a coping mechanism may become verbally or even physically belligerent while attempting to make others conform to his or her expectations.

Flight is a normal defensive mechanism wherein the person copes with frustration by absenting himself or herself in one way or another. This may mean actually going away, or mentally dissociating himself or herself from the frustrating situation while remaining physically present. A person using "flight" is likely to seek out new companions who conform to his or her expectations.

Adaptation is a less common, but more challenging, way of attempting to cope with new and frustrating situations. Unlike fight or flight, adaptation is not a "gut reaction" but rather a slow and challenging process in which the person strives to remain open to the differences between the actual situation and his or her own expectations for it, and to integrate and adjust his or her behavior so that it meshes more and more smoothly with that of the people who must be dealt with. Adaptation requires the ability and commitment to watch and listen for the "rules of the game" that may not be explicitly stated, as well as for those that are, and to learn and practice new skills and attitudes. On the other hand, adaptation does not necessarily imply that the person needs to become exactly like the new associates in every respect; he or she may find that, physically, mentally, or morally, adjustments can only be made up to a point. In such a case, the person may make modest attempts to persuade new associates to be sensitive and understanding with respect to his or her limitations.

Step 5: Return now to the list of key words developed in Step 2 and the chart prepared in Step 3. Copy each key word onto the chart, placing it under the most appropriate heading. It is best if the students can participate in selecting which heading each key word belongs under. For example, the key word "leave" clearly would be placed under the heading FLIGHT. A proposal to "hide the *sipa-an*" clearly belongs under FIGHT.

FIGHT	FLIGHT	ADAPTATION
hide the *sipa-an*	leave	

As you continue with this categorization of the key words, encourage the students to discuss the advantages and disadvantages of each kind of coping behavior.

Step 6: Ask the students whether, since arriving in the host culture, they have been in any situations similar to that of a group of volleyball players who show up expecting to play volleyball with a group of *sipa* players. In other words, have they been in situations where their expectations about how to act were different from the expectations of members of the host culture? What happened in these situations, and how did the students attempt to cope? Were these coping behaviors examples of fight, flight, or adaptation?

Very probably, answers will be forthcoming. Accept one or two responses in order to be certain that the students are fully understanding the analogy between the volleyball players showing up for a *sipa* game and the AFSers arriving in the host nation, community, and home. If it appears that the analogy has not been perfectly understood, you may wish to take the time to present it in a more explicit manner.

Each culture has a unique set of "rules" governing social behavior in all day-to-day situations, just as each game or sport has a unique set of rules governing the performance of individuals and teams. Also, cultures as well as games include methods of communication, verbal and nonverbal, that are skillfully recognized and practiced by "insiders." When a person who is skillful in conforming to the rules and practicing the communication patterns of one game finds that he or she is supposed to play a game with different rules and communication patterns, the result may be an attempt to cope with the resulting confusion and frustration either by forcing the other players to change their rules, or by refusing to play with them at all. The first way of coping is "fight," the second is "flight." A third way of coping—"adaptation"—occurs when the person avoids the temptation to fight or flee and instead attempts to learn the rules and communication patterns employed by the other players. In other words, he or she attempts to understand and respond to the new, unfamiliar game on its own terms and to become skillful at playing it. In the same way, a person being hosted in a new community may try to cope with unfamiliar cultural "rules" and communication patterns by trying to force companions to adopt his or her rules and patterns (fight), by seeking the company of people from the home nation or retreating into solitude (flight), or by attempting, however slowly and painfully, to learn the skills and attitudes necessary for responding to the new culture on its own terms (adaptation).

When you are satisfied that the analogy is understood and that the students are becoming aware of similar frustrating situations to which they have been forced to react since arriving in the host nation, continue on to the next step.

Step 7: Divide the students into small groups. The size of each small group ideally should be between four and seven members.

If all, or almost all, of the students present come from the same nation or region, it is probably best to divide them into small groups using some random procedure. If there is a mixture of students from different nations or regions, you should divide them into culture groups insofar as possible. For example, if some of the students are from Spain, others from Colombia, others from Costa Rica, and others from Argentina, divide them into country groups. (It is not important that each group be the same size as the others. However, the discussion that follows will proceed better if the groups are not too large; therefore, if a country-group is as large as eight, divide it into smaller groups.) If the number of students who are participating is small but worldwide in composition, you may wish to divide into continent-groups (the South American group, the African group, the Pacific group, and so forth) or even into hemisphere groups (the Oriental group and the Occidental group, for example).

Step 8: Repeat the instructions that were given and clarified in Step 6; namely, ask the students to share, *in their small groups,* personal experiences in which their expectations about how to act were different from the expectations of members of the host culture. What happened in these situations and how did the students attempt to cope? Were these coping behaviors examples of fight, flight, or adaptation?

As the students, meeting in their small groups, relate and discuss their experiences, they should use the following questions as aids in reaching conclusions in terms of the coping behaviors fight, flight, and adaptation:

- How, exactly, did each student respond to the confusing and frustrating situation he or she has described? What did he or she do?
- Was the student's reaction and subsequent behavior an example of fight, flight, or adaptation, or a combination of these?
- If behavior was used that is best characterized as either fight or flight, what, in retrospect, might the student have done to respond more in terms of adaptation?

Note that you, as facilitator, may want to encourage the students to discuss their experiences more in terms of *what they did* rather than *how they felt,* because students from some cultures may believe it inappropriate to share personal feelings in public.

Step 9: Allow the groups 15 to 30 minutes to hold their separate discussions. Circulate among all the groups, attempting to sit in on each group's discussion at least once.

Give the groups about 5 minutes warning before you call them back to the plenary session. Tell the groups that, during these last 5 minutes, they should select one of the experiences related by a group member for sharing with all participants in the plenary session.

Step 10: Reconvene the plenary session. Ask a representative from each group in turn to relate the experience selected by his or her group for sharing. (The person who relates the story probably, but not necessarily, will be the individual who had the experience.)

After each story is told, ask the representative or other members from that group to comment upon it in line with the three questions previously outlined for group consideration:

- How, exactly, did this student respond to the confusing and frustrating situation? What did he or she do?
- Was the student's reaction and subsequent behavior an example of fight, flight, or adaptation, or a combination of these?

- If behavior was used that is best characterized as either fight or flight, what, in retrospect, might the student have done to respond more in terms of adaptation?

Be sure that each group has roughly equal time in which to relate an experience and give its point of view on the discussion questions.

Step 11: NOTE: It is possible to begin this activity with this step, should your total time be limited to about 1 hour.

Explain to the participants that the conflict and problems of coping with life in the host culture are evidence that this new culture, as well as their native culture, has "hidden dimensions." Explain the term "hidden dimensions."

The hidden dimensions of a culture include patterns of verbal communication, nonverbal behaviors such as gestures and facial expressions, values and attitudes, customs and ways of interacting socially, and basic assumptions that are normally acquired in the course of growing up as a native member of the culture. Members of a culture themselves are unlikely to be fully aware of the nature and impact of these dimensions. However, members of a culture can be distinguished from outsiders in that *the members instinctively know how to deal with situations involving the hidden dimensions* (assuming they are acting within the context of their own familiar culture). Since every culture is unique, immersion in an unfamiliar culture usually produces a sense of isolation, frustration, and homesickness known as "culture shock." Getting over culture shock requires "adaptation," that is, requires openness to new experiences and ways of living, plus sensitivity to the hidden dimensions and an ability to learn the unfamiliar ways in which people of the host culture express themselves, both verbally and nonverbally.

As the AFSer learns the language, nonverbal behaviors, and customs of the host culture, and becomes increasingly comfortable with the style and rhythm of life in the new community—in other words, as he or she becomes aware of some of the hidden dimensions of the culture—the sense of isolation felt in the beginning will be replaced with a sense of belonging. It is not unusual for this process to result in the student's becoming increasingly aware of features of the *home* culture that, previously, had been dimensions hidden from his or her full awareness. This occurs because the experience in the host culture gives the student a new, broader perspective; he or she no longer sees the ways of life in the home culture as "natural" but as one of many sets of alternatives that are available to human beings.

If the students seem to be having a difficult time grasping the concept of "hidden dimensions," you may wish to give them a few specific examples such as those given below.

A Swedish AFS boy in Ghana reported: "When I first was in Ghana, I felt pretty welcome and tried to make friends with the other guys my age. There was one guy who seemed to have the same interests that I did and we got to talking. When we got up to walk outside the school, he took my hand in his. I drew back so fast that neither of us had time to think! I was shocked. He had a funny, perplexed look on his face. I mumbled something about having to run an errand for my AFS mom and left quickly." (Note that this AFSer coped by using "flight.")

The hidden dimension in this story is that Ghanaian men and boys express their friendship in an open, physical manner that typically includes holding hands. But, in Ghana, touching between males in this way has no sexual connotation whatsoever.

For Northern Europeans, however, this particular display of affection may be disconcerting; it may be hard to get used to even when the cultural meaning is known.

* * *

An American AFS girl in the Philippines wrote: "I was not too apprehensive about studying in the Philippines at first, because I knew that classes were taught in English. When I got there, however, everybody really sounded funny to me and I could barely understand what was being said. One day, in class, the teacher pronounced, 'cemetery,' as 'seh-MEH-tehrree.' I thought to myself, 'Now's my chance—after all, education begins in the classroom,' and I politely raised my hand. When she called on me, I told her the proper pronunciation was, 'SEH-meh-teh-ree.'" (Note that this AFSer coped by using "fight.")

English is the lingua franca for education and business in many countries of the world. It is understandable that languages native to the other countries have affected English pronunciation and usage in those countries. Telling people how to speak English in their own English-speaking country, however, is presumptuous. The hidden dimension in this case is that the Philippine way of pronouncing "cemetery" sounds correct to Filipinos.

* * *

A French student in the United States reported: "There was an older man at the store around the corner who liked to engage in small talk with the customers. One day we began talking. After every second or third sentence he said, 'D'you know what I mean?' Each time he asked this, I replied politely, 'Yes, I know what you mean.' But each time I did this he started talking again without waiting for me to finish answering! This happened quite a few times. I felt insulted; I thought he was making the assumption that I wasn't understanding him well. I went home without saying anything to the man about it, but during the next few days I listened to conversations between people who were native to the area. I was surprised to hear them doing the same thing with each other. I tried using 'D'you know what I mean?' while speaking with some of my classmates. They didn't seem surprised or insulted at all, and our conversations continued smoothly." (Note that this AFSer coped by using "adaption.")

In the United States, the question, "D'you know what I mean?" is used idiomatically as a means for the speaker to maintain contact with the listener, much in the same way two people engaged in conversation will maintain eye contact until they are ready to move away from each other. The hidden dimension is that this question is not intended as a literal request for acknowledgement that the previous statement is understood.

* * *

NOTE: Feel free to replace these examples with your own examples of the effect of hidden dimensions on intercultural adjustment. Try to relate your examples to the coping behaviors fight, flight, and adaptation.

Step 12: When the concept of "hidden dimensions" appears to be clearly understood by the students, ask them to describe some of the hidden dimensions of their *host or home* cultures that they have become aware of since arriving in the host country. The experiences that were related in Step 10, following the group discussions, probably point to some of the hidden dimensions that should be identified now.

If you began this activity with Step 11, ask the students at this time to relate some of the features of the host culture that they have had difficulty understanding, or particular experiences in the host culture that left them feeling perplexed, frustrated, or angry. From these, the students may be able to deduce hidden dimensions in their home or host cultures. Allow them to attempt to figure out for themselves what some of these hidden dimensions are; do not provide them with your authoritative answers at once.

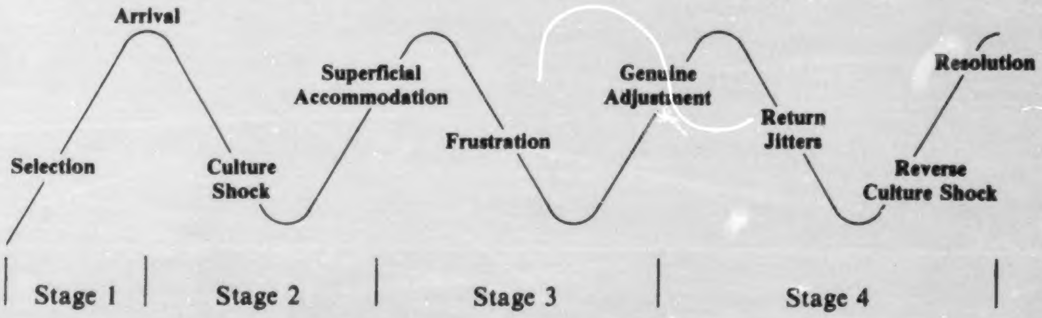
Step 13: Focus now on the concept of "culture shock." You may not have to provide an exhaustive explanation of culture shock, since it is possible that some students present understand the term already. Attempt at this time to have culture shock defined from the floor by one or more students. If a satisfactory definition is not forthcoming, provide one.

> "Culture shock" is a term used to describe the extreme anxiety that is commonly experienced by virtually everyone who attempts to go about his or her daily affairs in the absence of familiar patterns of communication and social interaction. This most frequently happens when a person visits another culture for an extended period of time. The visitor's expectations, as shaped by the hidden dimensions of the home culture, clash with the expectations of his or her hosts, as shaped by the hidden dimensions of their culture. This clash of expectations tends to make the visitor want to "fight" or "flee" as a way of coping with the confusion, frustration, isolation, and homesickness that characterize most cases of culture shock.
>
> Culture shock does not necessarily occur only following prolonged interpersonal contact with culturally different people. For some people, the absence of familiar food or the need to become accustomed to different sleeping habits can be sufficient to cause culture shock.

Step 14: Bring out or uncover the diagram of the "Cycles of Adjustment" that you drew prior to this session. Set it up so that all can see it clearly.

Explain to the students that the excitement of meeting new people and learning about their way of life and the stresses and strains of adjusting to the hidden dimensions of their culture, tend to cause almost every AFSer to go through a series of emotional "ups and downs" in the course of their experience. *If the students remember only one fact from this orientation session, it should be that a series of emotional highs and lows is a normal feature of every AFS experience.*

Refer now to the "Cycles of Adjustment" diagram. It should appear like this:



This diagram is a model of a useful way of representing the succession of emotional highs and lows over time. It plots highs and lows of feeling (the vertical dimension) against time (the horizontal dimension, left to right). *Emphasize that this diagram is NOT any sort of standard against which the students should judge their own experience.* In fact, this diagram is that of an AFS student who never existed; his name is "Student X."

When you are sure that the students understand that the "Cycles of Adjustment" diagram is no more than an example of the adjustment of a fictitious student, proceed with this explanation of the stages through which "Student X" passed:

Adjustment Stages of Fictitious AFS "Student X"

Stage One: When applying to AFS, Student X was anxious over his selection chances, then elated when notified of acceptance and placement. He anticipated cultural differences but had only a superficial awareness of adjustment difficulties.

Stage Two: Student X's initial excitement upon arrival was followed soon by discomfort because of many obvious and subtle differences ("culture shock"). The entire structure of school, family, and community life was altered. His sleeping habits had to change. It was difficult adjusting to different foods and eating customs. Many questions arose as to how to relate to others. (For example, how was he to behave toward the opposite sex in a different society?) As he learned the language, the customs, and how to move about comfortably in his new community, his sense of isolation was replaced with a sense of belonging.

Stage Three: Student X accommodated on a surface level and felt more comfortable with schoolwork, language, the host family routine, and so he was able to examine his new surroundings more carefully. Slowly, the deeper differences between him and others became more apparent. Going to school, participating in community activity, and all the rest of daily life seemed insignificant; the wish to accomplish something important surfaced. Student X felt frustrated with:

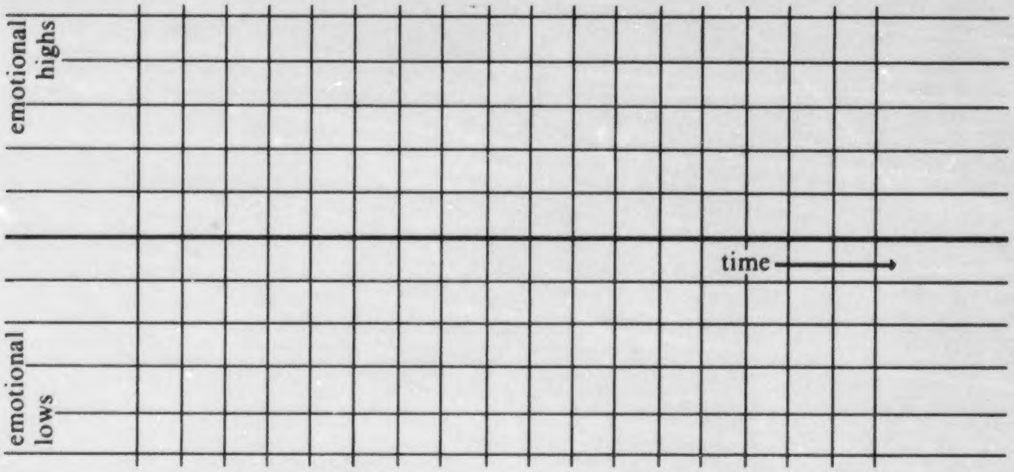
- the task of accomplishing AFS goals, which seemed enormous;
- the difficulty in fully understanding and adjusting to certain customs of the host community;
- his performance (since coping and adjusting proved more difficult than expected).

Slowly, though, the deeper currents of the new culture were absorbed, accepted, and even valued. A transformation occurred. Student X began to question his old cultural assumptions and way of life. The adjustment at this stage was more thorough than the superficial accommodation of Stage 2. This is where he began to *integrate* his experiences into his personality. This is where the challenge of adaptation (as opposed to fight or flight) paid off.

Stage Four: As departure time approached, Student X felt apprehension mixed with excitement at the thought of leaving and returning home. When he realized how close he had grown to the people around him, he began to sense how he had changed. He even felt guilty for wanting to stay and not return home. Once home, the contrast of old and new came as a shock. No longer the center of attention, Student X found that no one was as interested in the details of his year and his feelings as he was. Final resolution of this stage involved a shift in perspective and brought an understanding of the validity of both cultures.

Step 15: Emphasize again that the experience of fictitious Student X may be unlike that of the individual students present. However, this way of representing the experience of emotional highs and lows over time is useful.

Distribute at this time the sheets of graph paper and the pencils. Help the students prepare their individual graphs. In other words, assist them as a group, and individually if necessary, to line off the vertical and horizontal dimensions, somewhat as follows:



NOTE: If some students seem to have great difficulty in understanding this linear approach to representing their experience, suggest that they employ any other method of representation that they find comfortable.

Step 16: Direct the students to diagram their own process of adjustment using the pencils and graph paper provided. They should begin at the time they applied to AFS and bring their diagram up to the present moment. *Each student must work alone on this task.* There should not be any consultation among students while this is being done; questions should be answered by you, the facilitator. Allow 10 to 15 minutes for completion of this step.

Step 17: Have the students assist you in setting up a display of the completed diagrams on a table or on a wall. Allow all present to spend 10 minutes or so looking over the displayed diagrams. This should be a very informal time during which all mill about and chat with one another about the various patterns of adjustment represented by the assembled graphs.

Step 18: Bring the students back together or, if you think it possible to get their attention in the immediate vicinity of the wall or table where the diagrams have been displayed, do so.

Bring the session to a close by re-emphasizing the major information that has been learned. The major points are:

1. Every AFS student—indeed, everyone who moves to an unfamiliar culture—experiences a series of emotional highs and lows during the course of the experience, especially during the early portion of the experience when the major adjustments are taking place. These ups and downs are *normal* feature of intercultural living.

2. The emotional lows that accompany adjustment to an unfamiliar culture may be rather severe and may cause a great deal of anxiety in the student. These lows are "culture shock," an *inevitable* reaction to the absence of familiar patterns of communication and social interaction and to the differences between the "hidden dimensions" of the home and host cultures.
3. There are three typical ways of attempting to cope with the effects of culture shock: "fight," "flight," and "adaptation." In "fight," the newcomer attempts to alter the situation to his or her liking. In "flight," the newcomer attempts to retreat from the situation. These two ways of coping are entirely normal, but in the long run do not yield the lasting and beneficial results of "adaptation." In "adaptation," the newcomer attempts to integrate and adjust his or her behavior so that it meshes more and more smoothly with that of the people with whom he or she must deal. Adaptation is the process that fosters new skills and attitudes.

Step 19: Announce that each student will now be given a sheet entitled "Seven Tips on Developing Cross-Cultural Adaptation Skills." The "tips" suggest practical steps that the student can take to increase the possibility of adapting to the host family, community, and culture, rather than fighting or fleeing. Each student should take home a copy of the "Seven Tips," read it carefully, and keep it as a reference on the skills that will be found useful in adapting to the host culture.

Distribute "Seven Tips on Developing Cross-Cultural Adaptation Skills," and bring this session to a close.

Seven Tips on Developing Cross-Cultural Adaptation Skills

1. *Learn the language by using it.* Language is your key to involvement in your new culture. Even if you can't speak perfectly, your attempts to communicate in the native language will be appreciated. Remember, understanding others and making yourself understood in a new language requires more *rephrasing, repeating,* and *rechecking* than usual.
2. *Be aware.* Don't assume that you know everything about what is happening around you. Listen and observe carefully, paying special attention to nonverbal cues which give insight into the process of cross-cultural communication.
3. *Suspend judgement.* A natural tendency to immediately attach a "good" or "bad" label to all you observe or experience can be a major stumbling block to understanding and participating in a new culture. Observe and describe, but accept others on their integrity before evaluating.
4. *Try to empathize.* To empathize means to put yourself in the other person's place and to look at the situation from her or his perspective. This is especially important when cultural differences are involved in the situation.
5. *Recognize that anxiety is natural.* Communication and adjustment across cultures is not easy; there is often a stress factor involved in interaction between people from differing cultures. *Openness, a willingness to take risks, and an ability to laugh at one's mistakes can help you deal productively with anxiety.*
6. *Be honest.* If you are confused about something or if misunderstandings arise, it is usually best to admit your confusion rather than pretend that everything is all right.
7. *Become involved.* Show your willingness to learn about the people and culture by participating in the daily life of your community. Seek out opportunities to share yourself and your background with your hosts whenever possible. Often by seeking to try new things (such as foods) and experiences (such as traditional dances), you can become more actively involved in host community life.

Objectives:

- To obtain information about important aspects of the host community and about the activities of members of that community;
- To compare and contrast life in home and host communities;
- To foster student interaction with members of the host community; and
- To increase awareness of the relationship of the host community to broader issues, trends, and problems occurring on a global scale.

Who and When: This activity should be used after the students have lived in their host community for at least a month; only students who are functioning comfortably in the host language should attempt to participate in this activity.

Materials:

- ten strips of paper with the name and definition of a particular dimension of community life and with accompanying research questions (a master for photocopying and cutting into strips is at the end of this activity);
- at least ten felt-tip marking pens for use by you and the participants;
- ten sheets of flipchart paper with columns and heading prepared *prior* to the start of step 6;
- masking tape or thumbtacks;
- notebooks and pencils for each participant;
- a hat, or other container; and
- (optional) prize or prizes for "winning" group.

Location: This activity should be carried out in the immediate geographical area where *all* participants are having homestays.

Time: 6 hours when completed in one day. This activity also may be completed in two phases, in which any amount of time, from two days to a week or two, separates the first and second phases. (The second phase begins with Step 6.)

Procedures:

Step 1: Introduce this activity by announcing that the students will be participating in a "Community Information Scavenger Hunt." (You may need to explain that a scavenger hunt involves teams of participants searching for designated objects or information during a limited period of time and within a defined geographical area.) The purpose of this scavenger hunt is for the students to discover certain types of information about the community in which they are being hosted. The nature of the information that they are to find will be determined by a random drawing. The information discovered by each team will be shared among all members of the group.

Step 2: Divide the students into groups of two or three. Resist requests to allow groups of four or more, because small groups will be less intrusive in the community as they go about their information search, and because you need a minimum of five groups in order for this activity to work well (see the note in Step 3 below). *It is important to place together students who come from the same country or continent.*

Step 3: Fold the ten strips of paper and place them in the hat or bowl. Ask a representative from each group to draw one strip, or, if you have exactly five groups, two strips each.

NOTE: Ten is the optimal (and maximum) number of groups for this exercise, but since it is important that members of each group come from the same home country or continent, it is unlikely that ten groups will be formed. If you have six, seven, eight, or nine groups, consider these options:

- Selectively remove one or more of the strips (and therefore dimensions of community life for investigation) from consideration, so that the appropriate number remains in the hat.
- Ask groups to volunteer to take a second strip after the first one has been drawn.
- Determine which dimensions of community life are likely to be easiest to discover; clip or fold two "easy" strips together in one or more instances so that the number of items in the hat equals the number of small groups.

Step 4: Allow 2 or 3 minutes for the students to read their group's slip (or slips) at this time.

Explain to the students that what they are reading are the names given to particular dimensions of community life, definitions of those dimensions, and a series of questions that should be used to discover and describe those dimensions. The questions will guide each group toward the information that must be searched for during the scavenger hunt. In a few minutes, the groups will go directly into the community in order to discover and record the information. They may use the following resources: their host family, friends from the community, other host nationals, and printed information of all kinds. (In effect, no source of information is excluded.)

It might be a good idea for them to note down where their information came from for later comparison of good sources.

Explain the geographical boundaries in which the students must remain, the time when they must return, and any other important practical mataters at this time. Be certain all students are provided with a telephone number where you can be reached.

Probably, the students will have many questions. Answer them at this time. Finally, provide the students with notebooks and pencils.

Step 5: Dismiss the students. They should be allowed a minimum of 4 hours during which to search for the necessary information. Depending upon the thoroughness and level of detail you expect from them, you may wish to allow far more time between now and Step 6, even as much as a week or two.

During the time that the groups are out, prepare the large flipchart pages on which they will record the information when they return. One large page must be prepared for each dimension being investigated (ordinarily, six to ten dimensions). Each page should appear something like this ("political structure" is here used as an example):

POLITICAL STRUCTURE	
Host Community	*Home Country*

Hang up the flipchart pages on the walls or lay them on table tops or the floor. (You may wish to place another sheet of flipchart paper in back of these flipchart pages so that the ink in the felt-tip pens does not seep through the paper in the back and mark the walls or tables.)

Step 6: As groups return, direct them to the appropriate flipchart page, and ask them to list the information they have found in the column under the "Host Community" heading. Then have them fill in the column under the heading "Home Country" with information that answers the same set of questions that they used during the scavenger hunt. The "Home Country" information can be about a community similiar to the host community, if they know one, or more general information about the country as a whole. These answers should be directly across from corresponding answers in the "Host Community" column, so that comparisons can easily take place. (Usually, information in the "Home Country" column will be more general, while information in the "Host Community" column will be more specific.)

Step 7: Reconvene the plenary session when all the charts have been filled in. (It may be wise to include a meal between the completion of the charts and the reconvening of the plenary session to act as a time buffer for late-finishing groups, so that the plenary session can get off to a smooth unified start.)

Ask each group in turn to report on the information they brought back and to comment on the sources they used as well as on interesting interactions with any members of the host community in the course of the scavenger hunt. Each group should also comment on the contrasts found between the host community and the home country.

Encourage the discussion to remain free-flowing through an exchange of questions and answers among the groups. If there are members of the host community sitting in on the session, you may wish to refer to them for clarification of issues and questions that arise during the discussions.

1. *Political Structure:* Includes form of government, how those who govern are selected, and the ways in which local citizens participate in the decision-making process.
   - What is the basic form of local and national government?
   - Which decisions are made locally? Which decisions which affect the local community are made by the national government?
   - To what degree and by what means does the local population contribute to decisions made on a national level?
   - What is the attitude of the local population toward those who govern?

2. *Economic Structure:* The means by which goods are produced and distributed in the community, the natural resources exploited locally, the means by which products from elsewhere reach the community and are distributed.
   - What are the major industries? Are they publicly or privately owned?
   - Are the goods that the local population produces consumed locally or are they primarily shipped elsewhere?
   - From where, by what means, and to what degree does local industry acquire the technology needed for mechanized production?
   - Is there a significant unemployment problem in your community? If so, what are the possible causes?

3. *Historical Influence:* Immigration patterns, natural disasters, wars and revolts, introduction of mechanized production, and any other trends or events that have contributed to shape the community.
   - What have been the major historical forces which have shaped the community?
   - How has the community changed during the past fifty years?
   - What traditions, customs, and festivals are still important in the community?
   - Which historical figures are recognized as the heroes of the country or region? What did they do? Why are they famous?

4. *Religion:* The major religious beliefs of the people and the institutions through which these beliefs are sustained.
   - What role does religion play in the lives of the people?
   - How and to what degree do people actively participate in activities sponsored by the religious institutions?
   - Does the major religion as practiced by the people in the community tend to stimulate social change or does it serve to maintain the status quo?

5. *Social Relations:* The way in which people conceive of and carry out their relationships to one another.
   - Are sex roles strictly differentiated or do men and women fulfill the same or similar social roles?
   - What are the courtship and marriage customs?
   - What are the most important determinants of social status?
   - What attitudes do people of different social classes have toward one another?

6. *Major Issues:* Topics on a local, regional, national, and international level of current concern to the local community.
    - What are the most important local issues?
    - What national issues are of concern to the local community?
    - How concerned or aware are the people of international or global issues (hunger, energy, arms control, intervention by the superpowers)? Why?
7. *Land Use:* How the community uses available land.
    - What are the primary uses to which land is put (industry, agriculture, residence, etc.)?
    - How does land availability affect building styles and transportation systems?
    - Do geologic features, soil types, or the availability of water have any effect on the nature and pattern of land use?
    - Are public spaces (streets, parks, plazas) conducive to social mingling or do they encourage separateness of individuals?
    - How much does land or real estate cost? Who is able to buy or lease it?
8. *Architecture:* Basic characteristics of house and building construction.
    - What is the structure of the home? How does the way in which houses are designed reflect and affect the patterns of daily family interaction?
    - Are architectural styles modern or traditional?
    - What are the primary building materials?
9. *Art and Cultural Pursuits:* The art, literature, music, and folklore of a region and its role in the lives of the general population.
    - Who are the most popular artists (musicians, singers, writers, actors, painters) in the country or region?
    - Do people of all kinds actively participate in creative and artistic expression, or is art largely presented at exhibitions and in the mass media after being created by specialists?
    - Are the region's traditional values sustained through a wide participation in folkloric expression?
10. *Recreation:* How people use their free time.
    - Are recreational activities family-oriented or do they tend to involve large groups of friends and acquaintances?
    - What sports are important? Who are the local or national sports heroes?
    - Are the ways in which people use their free time reflective of any commonly held values?

Objectives:

- To help the participants develop a more thorough understanding of the ways in which their *host* culture deals with several fundamental human concerns; and
- To provide the participants with a means of comparing the value orientations of their host culture with those of their home culture.

Who and When: This activity is designed to be used with students during their stay in the host country. It complements the Pre-Departure activity, "Value Orientations," found on page 17 this handbook.

Materials:

- one copy of the "Value Orientations" questionnaire for each participant (a master copy for photocopying is provided at the end of Activity III-B, pages 20-26;
- pencils and paper for each participant; and
- flipchart and felt-tip pens, or blackboard and chalk, for your use during the session.

Time: At least 2 hours. See note under Step 5.

Procedures:

Step 1: Some or all of the participants may have used the "Value Orientations" questionnaire to examine their home culture (See Activity III-B). If so, these students should be informed that, although this activity is basically the same as the one they completed previously, this time they will be examining the values of their *host* culture.

Step 2: Introduce, or reintroduce, the students to the concept of value orientations. (See Step 1 of Activity III-B for an explanation of this concept.)

Step 3: Tell the participants that they should use this activity to attempt to determine the basic value orientations of their host culture. Warn them that this may be difficult because various individuals, subcultures, or communities within the host culture may disagree about one or more value orientations. Nevertheless, they should try to consider their host culture *as a whole* and to describe its value orientations *in general.*

Step 4: Distribute copies of the "Value Orientations" questionnaire, one to each student. Immediately ask them to read the instructions. Have them write in the words "host culture" in the instructions instead of "home community" as a way of insuring that they understood that these questions refer to their *host* culture's value orientations. Determine whether there are any questions about the instructions. If there are, you may answer them directly, or perhaps you may be able to clarify matters by going over the example (included in the directions) with the students.

Now ask the students to begin completing the questionnaire. Students should work alone. They should spend about 1 minute thinking about each of the 25 items. About 30 minutes should be allowed for all to complete the questionnaire.

Step 5: Open the floor for general discussion of each of the 25 questionnaire items. Help the students relate these value orientations to "real life" situations they have encountered since arriving in the host country. Encourage the students to ask questions of you or another native member of the host culture who is present when they do not understand some feature of the culture brought to light by the questionnaire. Ask them to consider ways in which using this exercise could provide them with clues about how they might fit more smoothly into the host community.

NOTE: In Activity III-B, it is suggested that the facilitator may wish to arbitrarily limit the number of questionnaire items to be discussed in order to control the time required to complete that activity. (Nine of the 25 items are specifically recommended in Step 5 of Activity III-B.) For the present activity, however, you should seriously consider discussing as many of the 25 items as possible, since doing so may prove to be a major factor in enabling the students to achieve a comprehensive understanding of your culture. Allow as much time as you possibly can for this discussion; plan to help eliminate tedium by breaking midway for a snack or meal.

(OPTIONAL) If the group is large, you may wish to break it down into smaller groups according to the country or continent of the participant. The students can then compare the values of their host country with those of their home region. The smaller groups should each choose a reporter to list the similarities and differences that the group finds between the two sets of values, so that these differences can be shared with the others when the plenary session reconvenes.

Step 6: On the basis of your experiences as a native of the host culture and of your insight gained through visits to other cultures, summarize for the students three or four of the key value orientations of your culture.

Understanding My New Brother or Sister

Objectives:

- To provide an opportunity for AFS students and host siblings to share their experiences and problems with others who are in a similar situation;
- To enable students and their own host siblings to become more fully aware of the problems and benefits of living together as members of the same household; and
- To encourage students and their own host siblings to work out through discussion and compromise any problems that may be undermining their relationship in the home. (Note: This third objective may not be appropriate in certain cultural contexts; if so, disregard it.)

Who and When: This activity is intended for use with students and their host siblings at about the midpoint of the AFS experience.

Materials:

- one copy of "Session 1 Discussion Questions for the AFS Students" for each AFS student (masters for photocopying this and the other two items listed immediately below are found at the end of this activity);
- one copy of "Session 1 Discussion Questions for the Host Brothers and Sisters" for each host sibling;
- one copy of the "Community Impressions Questionnaire" for each participant (student and host sibling);
- two large sheets of paper or newsprint and one felt-tipped marker for each Subgroup leader (see Step 6); and
- pencils and paper for each participant.

Group Leaders: You will need approximately one adult group leader for every five participants. See Step 1.

Time: This activity is designed to take place over a two-day orientation weekend. It consists of two parts. Part 1 includes Steps 2 through 11; Part 2 includes Steps 13 through 20. Part 1 is best suited for the afternoon of the first day. Approximately 4 hours, including a break of a half-hour, are required to complete this part of the activity. *Part 1 should not be done unless Part 2 is also done.* An evening of recreation should follow Part 1; this evening also may be used for individual counseling with respect to problems that may have been uncovered during Part 1. Part 2 should be scheduled for the next morning. Part 2 may be used as a separate activity if a weekend activity cannot be scheduled. This part requires approximately 4 hours (5 hours with optional Step 20), including a break of a half-hour.

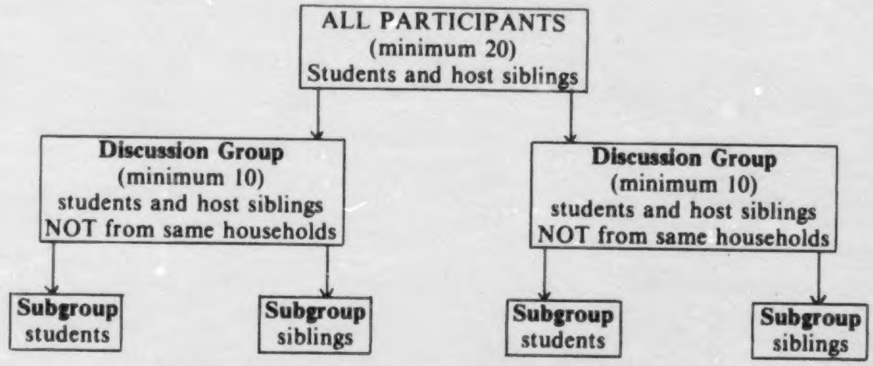
Procedures:

Step 1: This orientation activity requires at least 10 AFS students and 10 host siblings; it may be conducted with almost any number of participants over 20 so long as there are adult group leaders present in the ratio of approximately one leader per five participants. As soon as you have set the dates for this activity, you should recruit the group leaders. Ideally, the leaders you select should have some training or experience in counseling. Be sure to hold a familiarity session with the group leaders *in advance* of this activity.

Step 2: Begin this orientation session by welcoming the participants and explaining the objectives of the activity. Be sure that the participants understand that Part 1 (today) will be organized so that students and their host siblings are separated during the discussions, while Part 2 (tomorrow) will be organized so that students and their host siblings are together during the discussion.

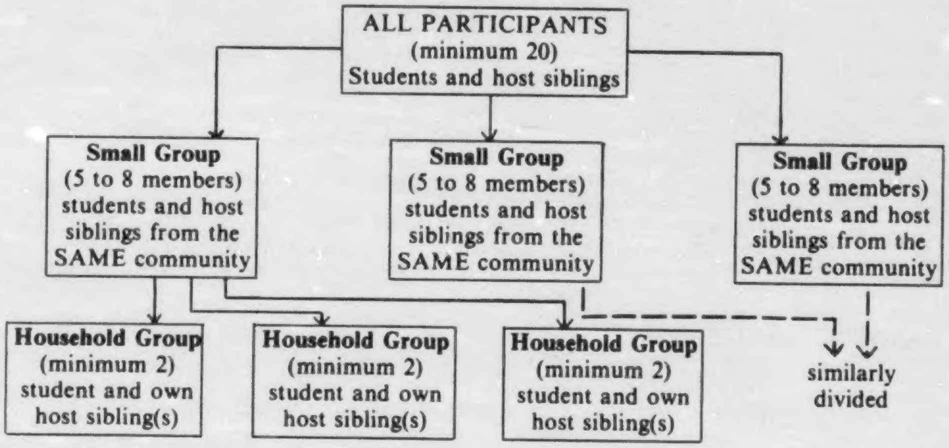
These diagrams should be helpful in demonstrating how to divide and assign participants for Parts 1 and 2 of this activity.

Division of Participants for Part 1 (Steps 2 through 11):


ALL PARTICIPANTS
(minimum 20)
Students and host siblings
Discussion Group
(minimum 10)
students and host siblings
NOT from same households
Discussion Group
(minimum 10)
students and host siblings
NOT from same households
Subgroup
students
Subgroup
siblings
Subgroup
students
Subgroup
siblings

There may be more than two Discussion Groups. One or more of the Discussion Groups may divide into three Subgroups (two of students and one of siblings, or vice versa). Each Subgroup is led by one adult group leader.

Division of Participants for Part 2 (Steps 13 through 20):


ALL PARTICIPANTS
(minimum 20)
Students and host siblings
Small Group
(5 to 8 members)
students and host
siblings from the
SAME community
Small Group
(5 to 8 members)
students and host
siblings from the
SAME community
Small Group
(5 to 8 members)
students and host
siblings from the
SAME community
Household Group
(minimum 2)
student and own
host sibling(s)
Household Group
(minimum 2)
student and own
host sibling(s)
Household Group
(minimum 2)
student and own
host sibling(s)
similarly
divided

There may be more than three Small Groups; each is led by an adult group leader. Each Small Group subdivides into two or more Household Groups, which may or may not have adult leaders.

Step 3: Explain to the participants that they will now be divided into Discussion Groups so that they may share their AFS experiences with other students and siblings. Immediately form the Discussion Groups. The two adult group leaders who will be working with each of the Discussion Groups should lead their respective Groups to the places where they will be working.

NOTE: Each Discussion Group should contain at least five AFS students and five host siblings. *Insofar as possible, no student should be in the same Discussion Group as his or her host sibling.* Ordinarily, each Discussion Group will be broken down into two

Subgroups, one for students and one for siblings; each of these Subgroups will need an adult leader. If there happen to be many more students than host siblings attending this session, or vice versa, organize the Discussion Groups so that one or more of them may be divided into three Subgroups: one for students and two for siblings, or two for students and one for siblings. (In these cases, three group leaders will need to be assigned to the Discussion Group instead of the normal two.) If you know in advance which students and siblings will be attending, you can assign the participants to Discussion Groups before the activity begins; otherwise, you will have to make the assignments as part of Step 3. Any method of assigning participants to Groups is acceptable as long as it insures that at least five students and five host siblings, none of whom live in the same household, are placed in each Discussion Group.

Step 4: The group leaders should conduct some type of short activity that will put members of the Discussion Group at ease and introduce them to one another. They may also wish to provide members of the Group with name tags.

Step 5: The Discussion Group leaders should now divide the Group into two Subgroups. One Subgroup must contain only AFS students; the other Subgroup must contain only host siblings. One of the adult leaders now accompanies one of the Subgroups to a separate meeting area, while the other adult leader remains with the other Subgroup in the same area.

Step 6: The adult leader of each Subgroup distributes to each Subgroup member a piece of paper and a pencil, plus one copy of (for students) "Session 1 Discussion Questions for the AFS Students" or (for host siblings) "Session 1 Discussion Questions for the Host Brothers and Sisters." Also available in the meeting area must be two large sheets of paper or newsprint and a felt-tipped marker.

The Subgroup leader now explains that the purpose of this session (Session 1) is to provide the group members with an opportunity to share their experiences and problems with others who are in a similar situation. In other words, in their respective Subgroups students will share with students, and siblings will share with siblings.

(OPTIONAL) As a start, each Subgroup member may now write, on the paper provided, two or three words or phrases that best describe his or her AFS experience to date. They will not necessarily have to share what they write with the others, but may wish to refer to it later. The Subgroup leader should allow about 5 minutes for each member to write down two or three words or phrases.

Step 7: At this point the Subgroup leaders ask their members to refer to the "Session 1 Discussion Questions." There are two questions to be answered. Each Subgroup member should now write his or her answers to these two questions on the question sheet or on the other piece of paper. About 10 minutes are allowed for this task to be completed.

Step 8: Now the Subgroup leader opens the floor for general discussion. The two "Session 1 Discussion Questions" should be used to structure this discussion.

The leader asks the members to share their responses to the first question. All members should be encouraged to discuss their responses openly while the leader jots down the main ideas being expressed on one of the two large pieces of paper or newsprint. After all have shared their responses, they should be encouraged to attempt to reach a consensus about which issues and problems are the most important. These, too, should be written by the leader on the large piece of paper.

The leader now asks the members to share their responses to the second question, and the same procedure should be followed as described in the immediately preceding paragraph. The comments and the consensus about which issues and problems are the most important should be written by the leader on the second large sheet of paper or newsprint.

NOTE: The Subgroup leaders have the task of keeping these discussions moving and focused on the two questions. Some of the Subgroup members may become negative or even, at times, condemning. In a few cases, this may be the result of real unhappiness, but many comments may merely represent a way of releasing frustrations. The Subgroup leaders should not try to discourage or moderate any of these comments, but should make a mental note of each situation for possible follow-up during the evening hours.

This meeting (Session 1) should be concluded after about 75 minutes. The Subgroup leader then tells the members that after a break of about half an hour, they will reconvene at the place where the larger Discussion Group previously met (Steps 3 through 5).

The Subgroup leaders must be sure to bring the two large sheets of paper or newsprint with them to the meeting of the Discussion Group which follows the half-hour break.

Step 9: Break of one-half hour. Refreshments should be served.

Step 10: The two Discussion Group leaders (previously, Subgroup leaders) reconvene the larger group at its previous meeting place. Immediately they paste up on the wall the four large sheets of paper or newsprint on which the responses of the two Subgroups were recorded.

One of the leaders begins this meeting (Session 2) by opening the floor for general discussion about the responses that appear on the four large sheets of paper. These responses relate to the two sets of "Session 1 Discussion Questions." Responses to the two questions numbered "1" should be discussed *before* responses to the two questions numbered "2" are discussed.

The discussions of the two sets of responses should be structured more or less as follows. The responses of one of the Subgroups to question "1" should be explained in some detail by one or more members of that Subgroup. Concrete examples from "real life" should be supplied whenever possible to illustrate generalizations. Then, if the students are explaining their responses, the host siblings should ask questions (or vice versa). At an appropriate time, members of the other Subgroup should explain their responses to question "1," supply examples, and answer questions. When the questions numbered "1" are fully discussed, the questions numbered "2" should be handled in the same fashion.

This meeting (Session 2) should be concluded after about 90 minutes; however, exactly when to end is a judgement that must be made by the two Discussion Group leaders. Ending too soon may not give the students and host siblings enough time to obtain sufficient information from one another about their experiences and problems. Allowing the meeting to continue too long may tend to dilute whatever valuable information was exchanged during the early stages.

Step 11: One of the Discussion Group leaders should formally bring this meeting (and Part 1 of this activity) to a close by explaining that, up to this point, the orientation weekend has focused intentionally on the problem areas of the AFS experience rather than on the positive aspects. The Group will now end by redressing the balance.

The leader now asks each member of the Discussion Group to think for a while of what, up to this point, has been the single most valuable part of the experience for his or her host sibling, or his or her student. Each should also think about what has been the single most valuable part of the experience for themselves.

The leader now goes around the room, person by person, asking each what his or her answers are to the two questions just posed. Each person should be encouraged to elaborate only for purposes of clarity.

After asking for any concluding comments or observations from group members or the other leader, the leader should end the meeting.

Step 12: The activities for the participants during the remainder of the first day probably will include a meal and recreation time. When all the Discussion Groups have ended, all the adult leaders should meet together in order to share any serious problems that may have surfaced during Part 1 of this activity. If any of these situations warrant it, counseling of the individuals involved may take place during the evening hours.

Step 13: This Step begins Part 2, which should be carried out on the following day. Bring all participants—students and host siblings—together. Pass out to each one a copy of the "Community Impressions Questionnaire."

Explain that the "Community Impressions Questionnaire" is designed to help each AFS student and his or her own host sibling find out how much they know about each other's home communities and cultures. In other words, the questionnaire will help the members of each host family unit find out how much they know about *both* the hosting community and the sending community. Host brothers and sisters should answer, to the best of their knowledge, the questions about their AFS student's home community even though they have never been there. All questions should be answered. Participants must work *individually.*

Step 14: When you are certain that everyone has understood these instructions, allow the participants to complete the questionnaire. This will require from 30 to 45 minutes.

Step 15: When all have completed the "Community Impressions Questionnaire," or at the end of 45 minutes, divide the participants into Small Groups. The members of each Small Group must live in the same host community. If many participants are from the same community, create several Small Groups with inhabitants from that community. (If more than one school serving a single community is represented, dividing participants on the basis of which school they attend may be useful.) *Note that AFS students and their own host siblings must now be together in the Small Groups.* Make certain that student/sibling pairs remain together in cases where there are several Small Groups from one community. See the diagram on page 53 for further information.

As soon as the Small Groups are formed, send each off to a meeting area with one adult leader. Small Group members will take their completed "Community Information Questionnaires" with them to this meeting.

Step 16: The purpose of the Small Group meetings is to share and compare responses to the "Community Information Questionnaires." The adult leaders should lead the members of the Small Group through the questionnaire, giving each one a chance to state his or her response to each question, and encouraging questioning and discussion so that each learns more about the sending communities of the AFS students as well as about the host community where all currently live.

The Small Group meeting should last approximately 75 to 90 minutes. When all the questions have been covered, or at a predetermined time, the leader ends the meeting, telling the members to return to the same meeting area after the break.

Step 17: Break of one-half hour. Refreshments should be served.

Step 18: Following the break, participants should return to their Small Groups. The adult leader gives each member a pencil and a piece of paper and asks everyone to write down the two or three most positive and rewarding aspects of their relationship with their new brother or sister. In other words, they are to write down two or three aspects of their own student/host sibling relationship that they hope will continue through the remainder of the AFS year. No more than 5 minutes should be allowed for these responses to be written.

The leader now asks whether anyone would like to volunteer to share the list he or she has just written. As many as wish to do so may read and elaborate upon their lists at this time.

Step 19: Now the leader asks everyone to write down the two or three aspects of their own student/host sibling relationship that they feel could be improved, clarified, or in some other way altered to make the experience better for both of them. No more than 5 minutes should be allowed for these responses to be written.

Disallowing any discussion, the leader now requests everyone to write down what he or she thinks his or her new brother or sister just wrote down in response to the above question. In other words, what does each person's host sibling or AFS student think are the aspects of their relationship that could be improved or clarified. No more than 5 minutes should be allowed for these responses to be written.

The adult leader should *not* ask that the responses to this set of questions be shared publicly, and should discourage anyone from volunteering to read his or her answers.

Step 20: (OPTIONAL) The leader may now wish to give student/host sibling pairs an opportunity to *privately* discuss their responses to the set of questions completed in Steps 18 and 19. It is important that these Household Groups (see page 53) have places where their discussions can be private, but also that they have the option of inviting an adult leader or counselor to join their discussion at any point. Student/host sibling pairs may be encouraged to hold a private discussion, but never ordered or required to do so.

This optional Step should not be employed unless there is sufficient time available for lengthy and detailed private discussions to take place. One hour is probably the *minimum* amount of time that should be allowed.

NOTE: This confrontational format has worked well in the United States, where it was devised. However, it may be culturally inappropriate in other contexts. Other topics focusing on the similarities and differences between the sending and host cultures could be discussed by the Household Groups. Two such topics are the ways in which young people interact with each other, and the ways in which families are structured and households organized. These topics lack the confrontational quality of a discussion focusing on responses written during Steps 18 and 19, yet could lead indirectly to the same end.

Step 21: Reconvene all participants in a plenary session for some brief closing remarks.

Many meaningful and perhaps emotional encounters will have taken place during this orientation weekend. In your closing remarks, stress the positive results that will come from these sometimes difficult encounters. Talk about the fact that the achievement of *empathy* (putting oneself in the other person's shoes) may require more than good imagination, especially when the individual being empathized with comes from another culture. Smoother relations between AFS students and their host siblings should be the outcome of the fuller knowledge of each other—and therefore greater empathy with each other—that has been gained during this orientation session.

Session 1 Discussion Questions
For the AFS Students

1. What have been the three or four most difficult features of your AFS experience?

2. What three or four features of the AFS experience have been most difficult for your host brother or sister?

....

Session 1 Discussion Questions
For the Host Brothers and Sisters

1. What have been the three or four most difficult aspects of being a host brother or sister?

2. What three or four aspects of the AFS experience have been most difficult for your AFS student?

Community Impressions Questionnaire

IMPRESSIONS OF HOSTING COMMUNITY

1. List four things that come to mind when you think of the hosting community:
   1.
   2.
   3.
   4.
2. People from this community are:
   1.
   2.
   3.
   4.
3. The two things I like *best* about this community are:
   1.
   2.
4. The two things I like *least* about this community are:
   1.
   2.

IMPRESSIONS OF SENDING COMMUNITY

1. List four things that come to mind when you think of the sending community:
   1.
   2.
   3.
   4.
2. People from this community are:
   1.
   2.
   3.
   4.
3. The two things I like *best* about this community are:
   1.
   2.
4. The two things I like *least* about this community are:
   1.
   2.

5. List half a dozen activities that secondary school students in this (the hosting) country do for enjoyment.
   1.
   2.
   3.
   4.
   5.
   6.

6. On the list above, place a star by those activities that are also enjoyed by secondary school students in the AFS student's home country.

7. List half a dozen activities that families in this (the hosting) country do for enjoyment.
   1.
   2.
   3.
   4.
   5.
   6.

8. On the list above, place a star by those activities that are also enjoyed by families in the AFS student's home country.

Objectives:

- To explain the adjustment process that AFS students have been going through during their sojourn abroad; and
- To explain readjustment problems that both AFS students and their natural families are likely to experience upon the students' return home.

Who and When: This activity is intended for use with natural families within two to four weeks prior to the return home of the AFS students.

Materials: Flipchart and felt-tip pens in a variety of colors (blackboard and chalk in a variety of colors may also be used, but might prove less satisfactory). Note that some parts of the diagrams can and probably should be prepared in advance of the session. See Step 1.

Resource Persons: You may want a few previous AFS returnees and parents of former returnees to sit in on this session.

Time: 45 minutes to 1 hour for the basic presentation. Questions from the floor and general discussion could extend the time to 2 hours.

Procedures:

Step 1: This activity is basically a lecture in which principal points are illustrated through the step-by-step construction of several diagrams. It is essential that you prepare your delivery of this information both by understanding the major points to be stressed and by mastering the procedures required to draw the diagrams during your delivery. While it is possible and desirable to draw *portions* of the diagrams in advance of your delivery, it is *not* desirable to completely finish all the diagrams beforehand. This is because the points to be stressed during your delivery are best illustrated when you actually construct the diagrams, step by step, as your audience watches and listens.

Step 1, therefore, is preparatory. It involves two tasks that probably are best worked on simultaneously. One, you need to master the information that you will be presenting. Two, you need to practice and prepare to illustrate that information during your presentation through the drawing of diagrams. This may involve the partial preparation, in advance, of the diagrams. *You* must be the judge of the extent to which you need to draw the diagrams beforehand.

Note: Describing this activity as a "lecture" is *not* intended to rule out the possibility of discussion, questions from the audience, comments by resource people, and the like. These features of the session are not built in to the steps that follow; you must arrange and allow for them to occur in a manner that best suits your preferences as well as the needs of your audience.

Step 2: Introduce the theme of this session to the participants.

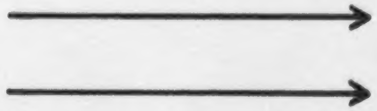
> Certain questions come up often at meetings for parents of returning AFS students. The questions are usually something in the form of, "Will our child be the same? Will he (or she) feel at home again?" There are no set answers to these questions. If problems do arise during an AFS student's readjustment to being back home, how those problems are solved often depends on constant and patient dialogue within each family. Parents should not assume that their child will definitely have major problems readjusting. On the other hand, readjustment problems are not

uncommon. Therefore, it may be reassuring and helpful for parents to know something about what their children have experienced, and about what they may be experiencing upon return to their natural family and home community.

Step 3: Begin by describing and diagramming the experience of students as follows.

Use only the *top half* of the first flipchart sheet for the first figure. Draw two parallel, horizontal arrows pointing to the right (fig. 1).

fig. 1

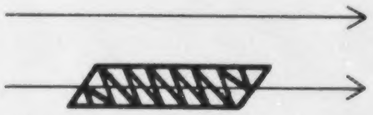


Explain to the participants the significance of the lines in this chart.

The bottom line represents the student's home country (and thus, his or her home culture), and the top line his or her host country (and host culture). The direction of the lines from left to right represents the passage of time over a period of about 18 months.

Shade almost the entire length of the bottom line (fig. 1a).

fig. 1a

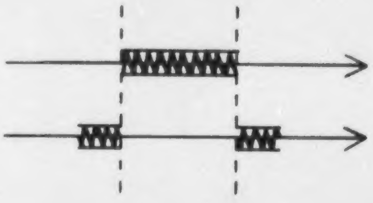


Explain what the shaded portion represents.

The shaded area represents the different elements and aspects of the student's life in the home culture as they would have occurred if he or she had not gone abroad with AFS. In this case, the student would have had little or no contact with the host culture. However, the student has spent a complete year in the host culture, taking his or her own cultural modes of thinking, acting, and feeling along too.

Draw the second figure on the *bottom half* of the same flipchart sheet (fig. 2).

fig. 2



Point to the gap in the bottom line of fig. 2 as you go on with your explanation.

The student's ways of thinking, acting, and feeling will change during the stay abroad, of course. But it is equally important to keep in mind that the student, while away, is not participating in the home culture.

Point back to the shaded area in figure 1a as you make this next comment.

Life, of course, continues as usual for the parents and friends who remain in the home culture. Except for information in letters from the student, they have little or no contact with the host culture. Thus, the possibility arises of misunderstandings between the student and the natural family.

NOTE: The diagrams used to illustrate the following information are composed of a variety of dashed, wavy and zigzag lines. To help you understand which line should be added next during your step-by-step construction of the diagram, that line is indicated in boldface.

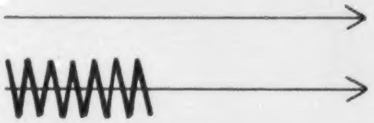
Step 4: Turn to the next sheet of the flipchart. On this new sheet, draw another pair of horizontal, parallel arrows (exactly like those shown in figure 1 above). Tell the participants that again the bottom line represents the home culture over time, and the upper line represents the host culture over time.

Continue as follows with your explanation of the adjustment and readjustment processes.

There are three important areas of possible conflict where different attitudes between parents and their children can be distinguished: customs, emotions, and maturity. Let's talk about customs first.

Draw a zigzag line on the left side of the bottom arrow (fig. 3).

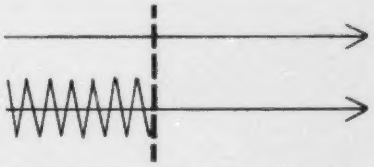
fig. 3



While growing up in his or her own culture, the student behaves in a way that is in keeping with the customs of that culture. This includes manners, pastimes, clothing, and other traditions.

Draw the dashed vertical line (fig. 3a), representing the transfer of the student to the new culture.

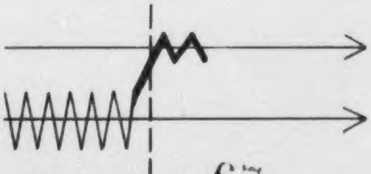
fig.3a



Suddenly, after a short flight, the student finds himself or herself in a new country.

Extend the zigzag line upwards and run it briefly along the middle of the upper arrow (fig. 3b).

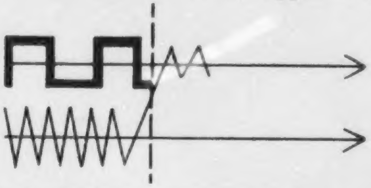
fig. 3b



In the new country the student continues to behave the same as at home, since that is the only way of behaving he or she knows.

Add a squared zigzag line to the left side of the upper arrow (fig. 3c).

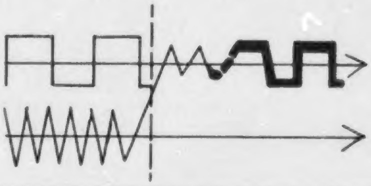
fig. 3c



However, everyone in the host country behaves differently, according to the customs that were well established prior to the student's arrival.

Add a portion to the zigzag along the upper arrow, converting the line gradually from a pointed zigzag to a squared zigzag (fig. 3d).

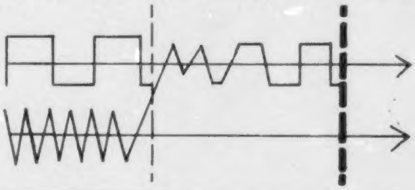
fig. 3d



Slowly the student adopts more and more of these behaviors and customs so as to feel comfortable in the new surroundings. This is called, "adaptation to the new culture."

Draw a dashed vertical line (fig. 3e) representing the return of the student.

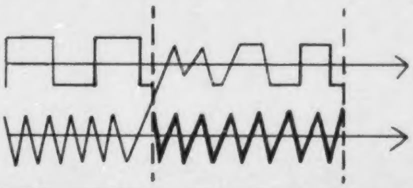
fig. 3e



Exactly the same situation occurs upon return to the home community: after a flight of a few hours, the student finds himself or herself again back home.

Continue the pointed zigzag along the bottom arrow (fig. 3f)

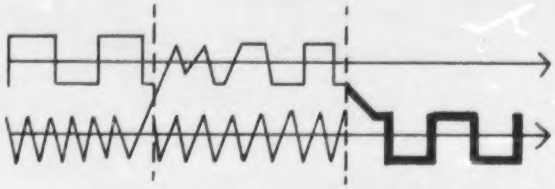
fig. 3f



Here everyone's behavior is different from the student's, at least from his or her behavior over the past year. Everyone has, of course, continued to behave in accordance with the customs of the home culture during the student's absence.

Extend the squared zigzag downward and continue it briefly along the right-hand portion of the bottom arrow (fig. 3g).

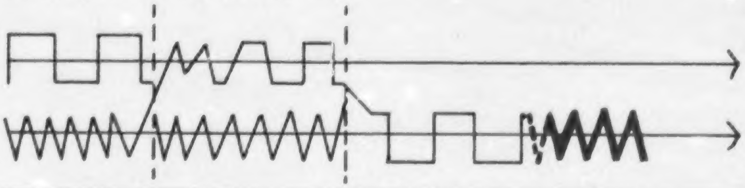
fig. 3g



Back in the home country, the student at first continues to behave much the same as in the host country, since he or she more or less adapted to the customs of the hosts. This, of course, is somewhat shocking to the natural parents, since they tend to expect their child to return behaving similarly to the way he or she behaved before leaving.

Add a portion to the zigzag along the lower arrow, converting the line gradually from a squared zigzag to a pointed zigzag (fig. 3h).

fig. 3h



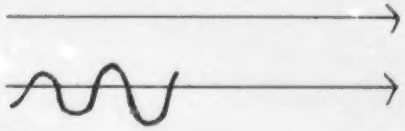
Before long, the student is able to regain the old customs and behaviors, although it is likely that he or she will retain to some extent a few of the customs and behaviors of the host country. On the whole, however, "readaptation" takes place.

Step 5: Turn now to the next sheet of flipchart paper. On this new sheet, draw another pair of arrows, as previously. Continue as follows.

We all have small, daily emotional ups-and-downs. For teenagers, especially, these ups-and-downs are an important feature in the course of their normal development.

Draw a wavy line along the left-hand portion of the bottom arrow;. Make the highs increasingly high and the lows increasingly low (fig. 4).

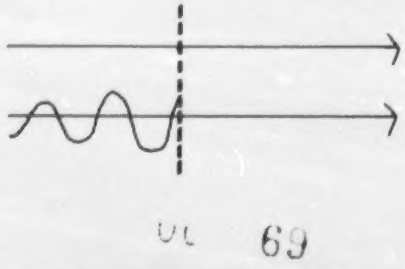
fig. 4



Because of the excitement of the AFS experience, big emotional ups-and-downs will be added. This cycle of exaggerated emotional ups-and-downs starts with the acceptance of the student into the AFS program, and continues through preparation, orientation, and departure.

Draw the dashed vertical line (fig. 4a).

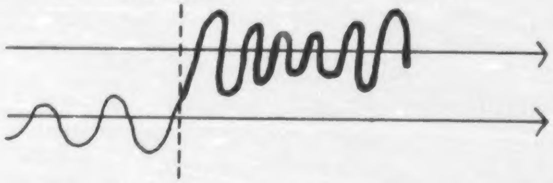
fig. 4a



After a short flight, the student is in a new cultural environment and among strangers.

Continue the wavy line to the upper arrow, carrying it through the middle portion of that arrow. Draw this portion of the wavy line as shown in figure 4b, exaggerated highs-and-lows, followed by more moderate highs-and-lows, followed again by exaggerated highs-and-lows (fig. 4b).

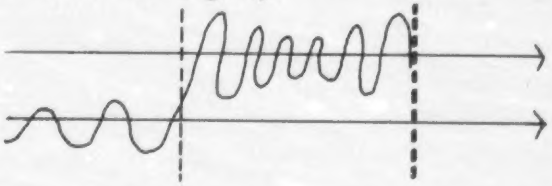
fig. 4b



The student's first weeks or months in the culture are difficult ones, often marked by emotional turmoil. By mid-experience, however, most students have more or less settled down and are leading a more normal emotional life. Again, however, near the end of the experience in the host country, the student may undergo exaggerated emotional swings as he or she contemplates leaving the new family and friends and returning home.

Draw another dashed vertical line (fig. 4c).

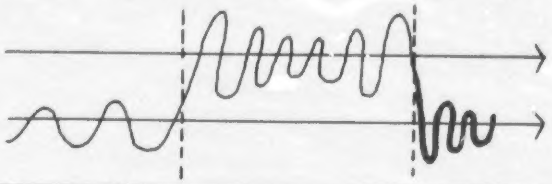
fig. 4c



After another short flight, the student is back in the old cultural environment and among friends and loved ones from whom he or she has been absent for a full year.

Continue the wavy line to the right-hand portion of the lower arrow. Make the highs increasingly *less* high and the lows increasingly *less* low (fig. 4d).

fig. 4d



This experience of leaving and returning home can be trying, even for mature students. It is only reasonable to expect that the student will be undergoing unusual emotional swings for some time after the return home. But gradually he or she can be expected to return to normal.

Point to the gap in the middle of the bottom arrow as you make the following point.

It is important to keep in mind that the natural parents of the student have not been able to share their child's experiences abroad nor to witness his or her emotional turmoil over a period of a year. Of course, the student may have described some of that turmoil in letters, but these probably have failed to capture the full force of his or her emotional experience during the time in the host country.

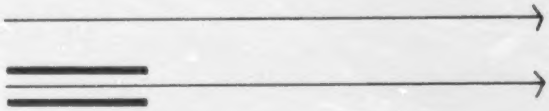
Natural parents, therefore, should expect to help their returning child through some unusual and difficult emotional crises during the first few weeks or months after the homecoming.

Step 6: Turn to a fresh sheet of the flipchart. On this sheet, draw another pair of arrows, as previously. Continue as follows.

As parents, you set limits for your children and guide their growth and maturation from the moment they are born. Of course, as they gradually develop their own abilities and personalities, they become less and less dependent upon your guidance. Nevertheless, even when your children are 16, 17, or 18 years old, you continue to play some role in guiding them and setting limits. You may not necessarily give them specific prohibitions or directions, but they know your expectations and they continue to take these into account, if for no other reason than that they are still living under your roof.

Draw two parallel lines, one above and the other below the left-hand portion of the bottom arrow (fig. 5).

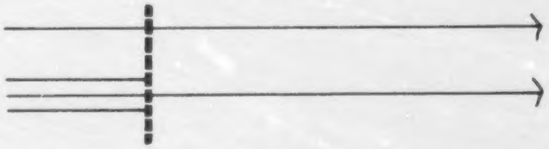
fig. 5



These lines represent the limits and guidance you provide for your child up until the time he or she leaves home to go abroad with AFS.

Draw the dashed vertical line (fig. 5a).

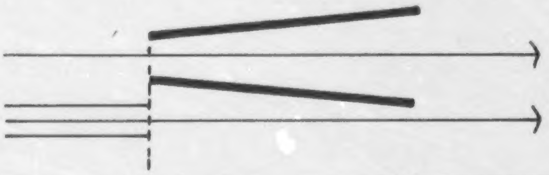
fig. 5a



The child goes abroad and almost immediately takes up residence with a new set of parents.

Draw two lines above and below the middle portion of the upper arrow. These lines should not be parallel, but should widen from left to right (fig. 5b).

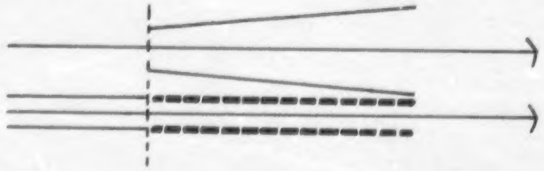
fig. 5b



This new set of lines represents the limits and guidance provided for your child by the host parents. Although exceptions do occur, it is generally true that AFS students have fewer limitations placed on their behavior by host parents than by natural parents. Furthermore, as a result of having to face and cope with a wide variety of new challenges in the host family and community, the student matures more rapidly than he or she would have otherwise and consequently is in need of less guidance from parental figures.

Extend the parallel lines above and below the bottom arrow; in this case using dashed lines, not solid ones (fig. 5c).

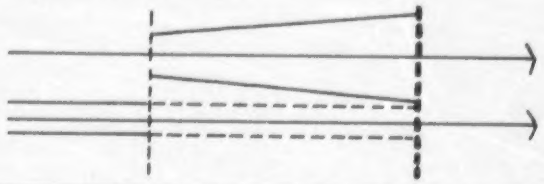
fig. 5c



Meanwhile, in their minds, the natural parents are imagining that the extent of the limits and guidance is continuing more or less as it had been at the time the student departed.

Draw the dashed vertical line (fig. 5d).

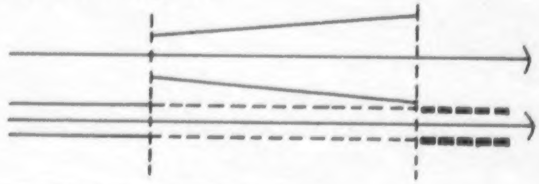
fig. 5d



At the end of the experience, the student returns to his or her natural family.

Continue the parallel horizontal dashed lines on either side of the lower right-hand portion of the lower arrow. (fig. 5e).

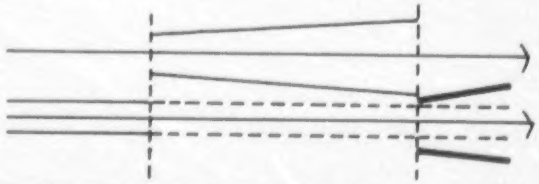
fig. 5e



These represent the student's natural parents' expectations about the limits and guidance he or she requires.

Above and below the continuation of the dashed lines, draw a wider set of solid lines; these should continue to widen from left to right (fig. 5f).

fig. 5f



These represent, in most cases, the actual situation of the student, who returns home more knowledgeable, more skilled, more mature, and with a wider perspective on the world and on the probable course of his or her own life. The guidelines favored by the parents are too restrictive from the point of view of the student. In fact, some of the behaviors of the student may be entirely foreign to the parents, not even contemplated in their guidelines. In any case, it is almost inevitable that there will be disagreement or even conflict between the returned student and the natural parents over the extent of the guidance and limits that they expect to impose on their child.

The solution usually lies in working together open-mindedly on this problem. Parents need to realize that they have a more mature and competent son or daughter than the person who left them a year earlier. Returnees must accept that their parents have values and standards that cannot be easily changed, and that are in harmony with the general values and standards of the home culture. Constant dialogue and a willingness to understand and compromise will be useful in reaching a workable solution to this problem.

Step 7: Sum up by noting that you have attempted to distinguish three different problem areas associated with the return of a child to his or her natural parents and home community after a year abroad. The situation is a complex one....

In the real world, of course, everything comes together—changing customs and behavior, emotional ups-and-downs, increasing maturity and competence. It is as though all three diagrams were superimposed on top of one another.

(Optional) You may wish to prepare, in advance of the session, a diagram that superimposes figures 3h, 4d, and 5f. If so, turn to the flipchart page on which this appears at this time.

You can imagine (or: You can see) that when the diagrams are actually superimposed on one another, a very confusing image results. And this adequately represents how many AFS students feel during the first days or weeks following their return home—CONFUSED!

Don't forget, however, that the first days or weeks after your child's return may be confusing and difficult for you, too. Perhaps the most important thing for you, as natural parents, to remember is this: *Your child is not the only one who must go through a readjustment process following his or her return. You should expect to go through a readjustment process also.* Your domestic tranquility is not likely to return until both you and your child have learned to accept and deal with one another on new terms. Working out these new terms will require flexibility, constant dialogue, a willingness to imagine yourselves in the other person's shoes (that is, to empathize), and a readiness to compromise. Difficult though this may be, it is probable that, two or three years from now, you'll be glad you did!

Objective: To help natural parents to prepare for the return of their daughter or son by sharing with them the experiences of previous Returnees.

Who and When: This activity is intended for use with natural families within two to four weeks prior to the return home of the AFS students.

Materials: Chairs for parents and panelists.

Resource People: Four to eight panel members. These should be previous AFS Returnees and, perhaps, one or two parents of other former Returnees. See Step 1 below.

Time: Approximately 2 hours (1½ hours for the panel; ½ hour for questions).

Procedures:

Step 1: This activity is a panel discussion. Much of the success of this activity depends on the ability of the panelists to communicate with their audience. Panel members should consist of recent Returnees and, if desired, the parents of Returnees. You will need to exercise great care in selecting your panel; therefore, much of the work you do will be preparation and should be started several weeks before the actual meeting.

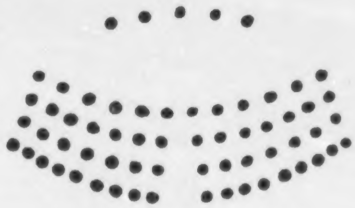
Four panelists are suggested in addition to yourself or someone else as a moderator representing the local or national AFS organization. Up to eight panelists could be used; however, the greater the number of panelists the more prolonged the program is likely to become. It is important that the panel have at least four members so that a variety of experiences can be explored.

Several weeks before this activity occurs, you need to select and invite your panelists. Spend some time gathering a good panel whose members can communicate verbally. The panel should also be as diverse as possible in their experiences. For example, you might choose a Returnee who needed to change host families, one from a two-family placement, one who was placed in a family with two parents and a teenager, one who lived in a single-parent family, one from a family without children, and one who had a non-family placement. Your choice of panelists should reflect as much as possible the diversity of the students who are about to return. It is not necessary, for example, to search for a Returnee who had a non-family placement, if no such placement exists among the returning AFSers. You may also choose to look for a variety of readjustment experiences. For example, it would be good to insure that the panel consists of some Returnees who lived with their parents for a while after their experience and some who left home for school or work shortly after their return. You may want to include some parents of Returnees on the panel. In this case, you should *not* use a parent of one of the Returnees on the panel.

Step 2: Once the panelists have been invited and have accepted the invitations, you should arrange for a meeting of the panel and the moderator on the day of the panel at least an hour before the parents begin to arrive.

This meeting should be used to select the topics to be discussed, to decide on the order in which the panelists will speak, and so forth. There are several discussion topics listed in Step 5; you may use some or all of these, or add others which you and the panel members believe to be appropriate.

Step 3: About half an hour before the parents arrive for the session, set up the chairs for the panelists and moderator in a shallow semicircle, facing the parents (see illustration that follows).



This physical arrangement has proved successful. The panelists are able to see and hear each other, and can be seen and heard by the parents as well.

Step 4: Once the parents and the panelists have all taken their seats, the moderator should open the session by welcoming the parents. The moderator or someone else may wish to make a brief statement about the purpose of this session before or after introducing the panelists. This statement is important to set the stage for the meeting, but should be kept simple. The heart of this session is the personal experiences of the panel members.

Step 5: The moderator should open the discussion with the first topic listed below, or with a topic chosen in advance by the panel. Each panel member should be given a chance to speak on each topic. Three or four minutes should be allowed for each panelist to address each topic. The moderator should keep the discussion moving and focused on the topic at hand; he or she should also insist that questions from the floor be deferred until the last half hour.

Suggested Discussion Topics

1. Your feelings when you left home
2. Homesickness and culture shock
3. The relationships which you established in your host country, especially with members of the host family
4. Your feelings about leaving your host country
5. Your feelings while traveling home
6. Your initial reaction to your family and friends
7. Returning to school, leaving for university, or beginning a job
8. The process of readjustment to your family and community
9. Your feelings now about:
    a) your host family
    b) your natural family
    c) your friends here and there

Step 6: Following the completion of all comments by panel members, the floor should be opened for questions. Approximately 30 minutes should be allowed for the audience to ask questions of the panel members.

Step 7: The moderator, one of the panelists, or another member of the AFS organization should make an appropriate closing statement. This would be a good opportunity to make announcements, recruit new volunteers, remind parents of AFS's continuing interest in them and their daughters and sons, and, of course, thank the parents for attending this session.

Objective: To provide departing AFSers with an opportunity to reflect in a structured way on the nature of their experiences during their stay in the host country.

Who and When: This activity is intended for use with AFS students within 3 to 4 weeks prior to the time they leave the host community for their return home. (It also could be used with Returnees within a month or so following their return home. In this case it should be ascertained that participants have not already done this particular activity before their return.)

Materials:

- one copy of the "Summarizing My AFS Experience" questionnaire for each participant (a master for photocopying is at the end of this activity); and
- a pencil for each participant.

Time: 1½ to 2 hours when completed at one sitting. This activity also may be completed in two phases, in which any amount of time, from several hours to a day or two, separates the first and second phases. (The second phase begins with Step 4.)

Procedures:

Step 1: Inform the students that this session will give them an opportunity to reflect upon and record a number of significant discoveries and understandings that they have achieved during their time in the host community.

Step 2: Give each participant a copy of the "Summarizing My AFS Experience" questionnaire. Give all a chance to look it over briefly, and to read the directions.

Step 3: Instruct the participants to complete as many of the open-ended sentences as they can. drawing upon their own experiences in the host community. *Each student should work alone;* there will be time later for sharing.

Tell the students when the group will reconvene. This may be half an hour to a full hour later, or much later the same day, or even one or two days hence, depending upon your orientation schedule.

Give the participants an opportunity to ask questions before they disperse.

Step 4: NOTE: The discussion that follows may be more successful when carried out in groups of no more than eight participants. You may wish to subdivide a large group into smaller groups, each with its own facilitator.

Reconvene the participants. Explain that this session will be a time of sharing the significant discoveries and understandings that they have achieved during their time in the host community. However, there is no obligation upon anyone to make public any discovery or understanding that is especially personal and private.

Immediately open the floor for discussion of the individual items and the various responses that the students have written. You may begin with any of the 16 items, and discuss the items in any order.

NOTE: You, as facilitator, should give some thought in advance about how to control the duration of this discussion. You may wish to determine in advance which of the 16 items you will focus on, and/or you may attempt to limit to, say, 10 minutes the time allowed for the discussion of any one item.

Step 5: Draw the session to a close by suggesting to the participants that they might like to take their completed questionnaires home in order to share some of their thoughts and feelings with members of their host family, or with a close friend in the host community. This will help them look back on experiences they have shared with people in the host community, and may serve to help clear up a few things in their minds about the host community (for example, see question 14). Suggest also that the students might like to write to their natural families, enclosing the completed questionnaire as a way of letting their parents have some idea of how their child has grown and matured during the stay abroad.

Summarizing My AFS Experience

Below are 16 open-ended sentences. Each one provides you with an opportunity to record in writing something important that you discovered, understood, and/or accepted during the time you spent in your host community. It is important that you complete this exercise alone. After you have completed as many of the open-ended sentences as you can, you will meet again with your orientation group to share your thoughts and answers.

1. Through this experience, one of the most important things I discovered about myself was...
2. One of the most important things I discovered about people whose backgrounds are different from mine was...
3. One of the most important things I discovered about how to get along with people from different backgrounds was...
4. One way in which people in my host community are sharply different from people in my home community is...
5. One way in which people in my host community are the same as people in my home community is...
6. A fact or idea about human nature that I now understand more thoroughly and deeply is...
7. In order to fully understand the people of my host community, it is necessary to realize that...
8. Something about myself that I found difficult to accept before I left home, but that now I can accept, is...

9. Something about other people that I found difficult to accept before I left home, but that now I can accept, is...

10. An attitude or value that I rejected or had never considered before I left home, but that now I hold as my own, is...

11. An attitude or value that I held before I left home, but that now I reject, is...

12. An attitude or value that I held before I left home, and that I still hold despite many opportunities to question or change it, is...

13. One thing about people in my host community that I came to accept only with much difficulty was...

14. One thing about the people in my host community that I still do *not* understand is...

15. For me, the single most difficult feature of living in another family and community has been...

16. For me, the single greatest benefit of living in another family and community has been...

Objective: To prepare the participants for understanding and minimizing the effects of the "re-entry shock" often experienced by travelers upon their return home.

Who and When: This activity should be used with AFS students within 1 or 2 weeks prior to the time they leave the host community for their return home.

Materials: Four printed statements concerning problems typically faced by people returning home following a long sojourn in another culture (a master for photocopying and cutting into individual statements is at the end of this activity).

Time: 1 hour.

Procedures:

Step 1: Introduce this activity by recalling that when the students first participated in AFS orientations, they probably dealt at length with the topic of expectations. *Now it is time for another orientation session about expectations, but this time it concerns expectations about the return to their natural families and home communities.*

> It is easy to assume that one's return to his or her home community and natural family will present few problems, if any. After all, this is a return to the native culture where the student speaks the language fluently and has old friends and family members awaiting his or her arrival. However, the fact is that the greater the cultural differences between the host community and the home community, and the longer the time spent in the host community the more likely that "re-entry shock" (reverse culture shock) will cause problems for the returnee.

Step 2: Without further introduction, divide the students at random into four small groups. If you are dealing with a large number of participants, you may wish to divide them into eight small groups. (In this case, you will need two copies of each of the four printed statements.) The small groups need not necessarily be of equal size.

Step 3: Give to each small group one of the four printed statements. Explain that these printed statements describe some actual "re-entry shock" problems that have been reported over the years by recently returned international volunteers, exchange students, business men and women, missionaries, and others who have been traveling or sojourning in a foreign culture for an extended period of time.

Instruct the groups to disperse and to spend the next 10 to 15 minutes discussing ways in which the problem presented might best be dealt with by themselves upon their return home. *The object is for each group to come up with one or two practical suggestions for dealing effectively with the assigned problem.*

Step 4: Circulate among the small groups during the 10 to 15 minutes that the four problems are being discussed. Act as a resource person if the need arises.

Step 5: Reconvene the plenary session after no more than 15 minutes. Ask each group to report in turn as follows:

- Briefly state the nature of the problem (without reading from the printed statement); then

- Describe one or two possible ways of dealing effectively with the problem.

Limit each group's report to about 5 minutes. After each group has reported, open the floor for general discussion for an additional 5 minutes or so. Continue to the next group so that all four problems are reported upon and discussed.

Step 6: Summarize this activity by impressing the students with the fact that, by merely participating in this orientation session, they have taken perhaps the most important single step toward reducing the effects of re-entry shock. For they have reduced the natural tendency to expect that the return to their natural family and home community will be trouble-free. Their expectations about returning are now more congruent with what the future probably has in store, so that they will be less surprised by re-entry problems and better able to re-adapt smoothly to life in the home community.

Make a photocopy of this sheet. Then, cut out each of the four statements below for distribution to the four groups during Step 3 of this orientation activity.

Returnees—especially young exchange students such as yourself—almost always have changed and matured in numerous ways during their experience away from home. They have often grown enormously in self-assurance, in their need for independence and respect, and in their knowledge about all sorts of things. The friends and family members whom they will meet upon arrival back home do not fully realize this; they treat the returnee as though he were the same as the day he left. Most returnees find such treatment very hard to accept.

Returnees—especially those who, like yourself, have lived among other people for a period of time—find that they are sharply aware of many features of their home culture and environment that they previously never noticed, or at least never questioned. Becoming suddenly and acutely aware of so many things that were previously taken for granted is not a serious problem; the problem arises because the returnee often finds himself feeling critical of many of these things. This criticism is usually expressed to old friends and family members, who in turn become annoyed with the "negative attitude" of the returnee. Even if the returnee manages to keep his criticisms to himself, he is disturbed to find himseslf feeling negative about people and events in the place he calls home.

Returnees—especially those whose experiences have been as rich as yours—usually come home bursting with stories, ideas, facts, and all kinds of other interesting things to tell to anyone who will listen. What they find, however, is that almost everyone they talk to either (a) will not listen, or (b) listens politely but simply cannot comprehend the richness and detail of the returnee's experiences. (The latter attitude sometimes shows up in the simplistic questions asked of the returnee, such as "Do people in Guatemala know what telephones are?") These behaviors may be a cause of considerable annoyance. However, the empathetic returnee will keep in mind that little more than a year previously he might have had similiar attitudes toward a returning traveler.

Returnees—especially if they have lived for an extended time in a culture that is much different from the home culture—bring back with them many new values, attitudes, and patterns of behavior. Their new patterns of behavior tend to be most sharply different with respect to those to whom they feel closest and love most dearly. This particular change occurs because in their host community they became attached to a few special people (such as members of their host family) and learned how to behave toward these people according to the patterns characteristic of the host culture. Upon returning home, the returnee encounters people whom he also loves—and immediately begins interacting with them as he learned to interact with loved ones in the host culture. In many cases, however, the old friends and natural family of the returnee are bewildered, and possibly even offended, by this strange behavior. They, in turn, begin to act a little strangely toward the returnee...and thus the seeds of misunderstanding are sown.

V. Activities for Post-Return Orientations

A. Getting Reacquainted

Objectives:

- To help AFS Returnees recognize "re-entry shock" as the natural reaction to the home environment after having spent a long period of time in another culture;
- To increase the ability of the AFS Returnee to deal effectively with specific problems resulting from entry shock; and
- To stress "integration" as the most beneficial approach to coping with the effects of re-entry shock.

Who and When: This activity is intended for use with Returnees within the first month after they have returned to their home community.

Materials:

- one copy of the list of "Common Problems and Possible Solutions" for each participant (a master for photocopying is found at the end of this activity); and
- filpchart and felt-tip pens, or blackboard and chalk, for your use during the session.

Resource People: You may wish to invite former AFS Returnees (preferably at least two years older than the participants) to join this session as resource people.

Time: 1½ hours (2 hours if optional Step 7 is used).

Procedures:

Step 1: Begin this session by reading aloud the following letter. Introduce this letter only by noting that it was written by a Portuguese AFSer to his host family about five weeks after he had returned to Portugal following a year in the United States.

> Dear Mom, Dad, Dominic, and little Alexis,
>
> I hope this letter finds you all happy and in good health. I have thought of all of you so often. Please excuse me for not writing sooner. I got back only about a week before school began, so I have been *muito atarefado*. (Do you remember when I taught you that phrase? I'll never forget that weekend!)
>
> So much has happened during the past four or five weeks. There was the Chapter picnic, frantic packing, the bus trip, Washington, Departure Day, the flight back to Portugal, family reunions, frantic unpacking and preparations for school. It's only been during the past weekend that I've had a chance to relax and think. I think most often of the day I left you and boarded the bus. It was too painful—I don't want to write about it now, OK? Perhaps you would like to hear a little about my return home. I hope so. You may be the only people who can really understand. You helped me get through those first months in California, when I felt so ignorant about everything. It sounds crazy, but I feel a little ignorant again even though I'm back in my native country.
>
> I truly looked forward to seeing my family again, but I felt a little out of place for a week or two. I didn't feel "at home" as you say. First of all, I think my parents didn't like that I spent so much time talking about you and about California. They listened politely, but my sister told me off. I probably was hard to get along with, too, because I kept waking up early in the morning. The donkeys and chickens that our neighbors keep were making so much noise I couldn't sleep. Your place was so quiet, and I had gotten used to it. Also, I had grown to like the informal ways of your home. Before I left last year, I had never noticed that my parents expect a certain formality and respect from us children. Now it's as though I'm seeing my family with different eyes. I'm realizing that what I used to think of as natural is actually something that I *learned* to do just because I happen to be

Portuguese. Why? Because I'm having to learn it again now that I'm back in Portugal. It's not that it's so difficult. The problem is that I know from living with you that there are *other ways*. Like, I could joke around with you even though I respected you. But my parents don't appreciate joking around. So I'm having to readjust.

What else? Well, I'm having to work at slowing down. Do you remember how terrified I used to be at the speeds you drove on those California superhighways? I didn't ever quite get used to it. But now that I'm back, I feel cramped by our two-lane roads, and I'm frustrated and angry every time our car gets caught behind a mule cart or a flock of sheep. It never bothered me much before I left. I don't know. In my mind I think that our less hurried, more social way of life here in Portugal is better. Yet, I don't seem to be synchronized with my countrymen any more. Oh, I'm improving, so don't worry. Maybe, I'll learn to be both ways—faster when I'm with Americans, slower when I'm here.

One more thing. Now that I'm back in school here, I've remembered how hard it was for me at first in high school in California. I'm sorry I complained so much to you. After all, I finally got to really like some of the ways American teachers run their classes. I especially liked being able to ask questions in class at almost any time, and being able to have long discussions—even disagreements—with the teachers during class time. Yesterday I almost opened my mouth to offer an opinion about someting my teacher was lecturing about. Except for some of the younger ones, most Portuguese teachers will not tolerate a student's offering an opinion or even asking a question during a lecture. It's considered very impolite. Teachers in Portuguese towns are among the most respected people, along with priests and medical doctors. One just doesn't do anything that appears to question their judgement, as one can with American teachers. I keep having to remind myself about this.

I hope you don't mind my telling you all these things. It's hard for me to find anyone around here who can understand what it's like to come back to Portugal after ten months living in another country. Last year's AFS student from my town left for the University of Coimbra only a few days after I got back, so I only was able to talk with her briefly on two occasions. She was very understanding, having had many similiar reactions when she returned. But now that she's gone, I feel somewhat alone with my thoughts.

I think of you all the time. I hope you're working on those plans to come to Portugal next year. I can't wait to see you.

Saudades e abraços,
João

Step 2: Ask the participants whether they identify in any way with the feelings and situations mentioned in the letter by the Portuguese Returnee. Do parts of this letter remind them of their own feelings and situations at this time? If so, in what ways?

Elicit a number of comments from the group about this matter. Allow several people to share their views briefly. After 5 or 10 minutes of comments from the floor, move along to the next step. (There will be an opportunity later for all to share their personal situations and feelings in more detail.)

Step 3: Present to the participants the following information about the process of readjustment to one's home community after living abroad. You might begin this mini-lecture by writing on the flipchart or blackboard the three major concepts to be discussed: *alienation, reversion,* and *integration.*

Studies of returnees (people who have lived abroad for an extended period of time and then returned to their home culture) have indicated that there are three major patterns of coping with re-entry: alienation, reversion, and integration.

A returnee who reacts negatively to the home culture, criticizing and rejecting its characteristic attitudes, values, and behavior patterns while glorifying those of the host country, is experiencing *alienation.* Such a person may have become so acculturated to life in the new environment that he refuses to recognize that he is again in transition from one culture to another and needs to readjust to the home culture. Because of the obstacles created by the alienated returnee's rejection of the environment in which he must live, he finds it difficult to re-establish a lifestyle with which both he and others are satisfied. In other words, he is unable to create a productive new pattern of interacting with his natural family and old friends because he rejects their values and lifestyles completely. As a consequence, he becomes isolated from those around him.

In sharp contrast to alienation is the pattern of *reversion.* The returnee who immediately reverts to his prior lifestyle either refuses to acknowledge that any changes in himself have taken place, or rejects those changes he knows to have occurred. He quickly readapts to life at home and often tends to overemphasize the positive aspects of life in his home community. While reversion does not result in the problem of isolation, it is not a wholly productive approach to re-entry because the returnee experiences a brief and superficial period of adjustment rather than growth through readjustment.

Finally, the proactive (as opposed to the reactive) returnee tends to follow the pattern of *integration.* He accepts the fact that, once again, he is in transition between two cultures. He continues to learn while creating a lifestyle, in his home community, that fits his unique personal perspectives, many of which have changed as a result of his cross-cultural experience. He attempts to understand the changes that have taken place in himself and his home culture, and to integrate these into his lifestyle at home to the extent possible. In addition, he tries to use the stress and changes of readjustment to learn about himself and others. Re-entry becomes a rewarding experience through which he continues the process of growth and development that has been taking place in his life. Integration is the key to dealing with readjustment in a positive and fulfilling way.

You will probably find that few people exclusively follow one of these three patterns. Most returnees tend to experience all of them to varying degrees during re-entry. *However, integration should be the preferred approach for those who want to gain as much as possible from their entire cross-cultural experience.*

Before going on to the next step, ask for questions. Explain the concepts *alienation, reversion,* and *integration* again if there is reason to believe they have not been well understood.

Step 4: Distribute to each participant a copy of "Common Problems and Possible Solutions."

Explain that this document lists some of the problems that are common to AFS Returnees, and that for each problem there is a suggested solution in the righthand column. The solution that is offered in each case is not necessarily the only possible way of dealing with the problem; it is merely one possibility.

Ask the participants to read "Common Problems and Possible Solutions" at this time.

Step 5: Open the floor for discussion of "Common Problems and Possible Solutions," using the following questions to guide the discussion. (You may wish to write these questions on the flipchart or blackboard.)

- Would the suggested solution in each case help *you* achieve "integration" in readjusting to your home community?
- Do you know of other equally good or better solutions?
- Are there other kinds of readjustment problems that you are facing at this time? What are they?

This discussion should continue for 15 or 20 minutes.

Step 6: Divide the students into groups of three or four persons. Use any convenient, random procedure for dividing them into these small groups.

If older AFS Returnees are present as resource people, assign one to each of the small groups. It may not be possible to have one older Returnee per small group; if this is the case, you should ask the older Returnees to rotate among the various groups as the discussions take place.

Instruct the participants to share their personal experiences since coming back home with other members of their small groups. *The purpose of the small group discussions is to allow the students to share and discuss specific incidents and problems that have occurred since they have returned home, and to share with one another the ways in which they have attempted to deal with these problems.* The older AFS Returnees, who have more perspective on the process of readjustment following the return to the home community, should be able to assist individual new Returnees in working out creative, "integrative" solutions to difficult readjustment problems.

NOTE: The process of sharing mutual concerns and problems with readjustment may in itself be a useful experience for the new Returnees. At a minimum, it should help them to realize that they are not unusual in experiencing difficulties in re-establishing relationships with family members and friends.

The small groups should continue to discuss their specific concerns for at least half an hour. Circulate among the groups to see how these discussions are going, and to insure that the old Returnees are not dominating the discussions.

Step 7: (OPTIONAL) Reconvene the plenary session. Ask a representative from each small group to report briefly on the major readjustment problems that were discussed by his or her group, on unique problems that were not discussed previously during this orientation session, and on particularly creative solutions that were proposed during the small group discussion. Summing-up comments from the older Returnees also might be included in this final plenary session.

Step 8: Sum up this orientation session by reminding the participants that disorientation and anxiety, or re-entry shock, is a common experience of travelers who have just returned home. These feelings are only a measure of how much the traveller has learned and changed because of his or her experience. Although "alienation" and "reversion" are normal responses to the problems of readjustment, "integration" is the most beneficial—and most challenging—method of coping with these problems.

Common Problems	Possible Solutions
1. You may feel confused, especially in the first few weeks after your return, because the values, attitudes, and lifestyles you learned in your host family conflict with predominant patterns at home.	Deep differences in cultural patterns require time to explore and understand. Take time to evaluate *both* cultural perspectives before deciding on your preference and integrating it into your lifestyle.
2. Sometimes friends and family at home do not seem interested in hearing about aspects of your AFS experience that you find meaningful and important.	You should realize that they may be adjusting to changes that have taken place in you. Furthermore, they may never have had an experience comparable with yours and so may have difficulty sharing your enthusiasm. Be patient and seek other returnees who can help put your experience into perspective.
3. Friends and family may treat you as the same person you were before you left without recognizing the changes you have been through. But as a result of these changes, you might feel a need for new or modified personal relationships that acknowledge the changed or expanded dimensions of your personality.	Remember that your friends and family may be feeling uncertain about how you have changed or grown. Discuss your feelings about yourself and others with them, trying to encourage positive changes in old relationships. Also seek out new friendships with people who are compatible with the "changing you."
4. You may feel uncomfortable talking about your feelings of affection for your host family because your own family feels left out or possibly jealous. Friends might also seem to be envious or jealous of the experience you have had.	Be sensitive to the feelings of others who have not had the opportunity you have. If necessary, try to tone down your discussions; perhaps you are encouraging these feelings in others by dwelling too much on your own experiences. Try to listen to what has happened to them while you were gone, too.
5. You might be anxious or apprehensive about your academic situation because the subjects you enjoyed studying abroad have little relevance to your education at home. You might also be confused about future educational and career plans in light of new or uncertain goals and priorities.	Take advantage of the wide range of educational opportunities and alternatives available to you by finding informal and nonacademic ways to continue the study of your favorite subjects. Take time to consider educational and career plans that include your areas of interest. Seek out the advice of your counselors or mentors.

Common Problems	Possible Solutions
6. If you find that your attitudes and opinions have changed considerably during your stay abroad and are not widely shared in your home community, you may feel isolated or rejected. Furthermore, you may feel highly critical of your home country because you have new perspectives on it; you may be criticized by others for your "negative attitude."	Try to keep perspective on your feelings; remember that your opinions and ideas may initially be greatly influenced by the perspectives of your host culture and may not represent your final balanced viewpoint. Share your feelings with others, but be cautious in choosing situations in which to bring up controversial issues.
7. You may become frustrated because people at home are uninformed about, or uninterested in, other peoples and cultures, including those of your host community. Faced with this lack of concern, you might feel that there is no way for you to take an active role in helping solve the problems of others in the world community.	Attempt to generate local interest in other peoples and their concerns. Use your special status as an intercultural traveler to educate others through private conversations or by public speeches and presentations.

Section VI.

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sugerencias **sugestões** **öneriler**

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First Names, First Impressions: Pre-Departure, Students

Purpose: To get acquainted with other members of a small group (6-12 people), to discover one's initial impact on others, and to study the accuracy and effects of first impressions.

The group members should be seated in a circle around a table, or with lap-boards for writing. Each person should have two sheets of paper and a pen or pencil. Instruct the participants to state their first names and one or two facts about themselves. When every member of the group has introduced himself or herself, direct the participants to turn their chairs around, away from the circle, so that they cannot see each other. Then ask them to write down on one sheet of paper as many first names as they can remember. After a few minutes, the students face the group again and learn whose names they forgot. The group then discusses names and feelings attached to them, difficulties that they experience in trying to remember names, and their reactions to not being remembered.

At the end of this discussion, the participants use the second sheet of paper to write a group roster of first names. All these rosters should list the names in the same order. The members of the group are then asked to note briefly their first impressions of every group member. The orientation leader collects these rosters when they are completed and reads aloud the name of the first student listed on the roster and all the impressions of that person given by the other members of the group. That student is then given an opportunity to react to the accuracy of these impressions and to discuss his or her feelings while hearing them. This procedure is repeated for each of the participants.

When everyone has had the opportunity to hear and react to the group's first impressions about himself or herself, the orientation leader should open a discussion of the accuracy of first impression data, the effects of first impressions, and the reaction of the participants to this experience.

Sack Lunch Surprise: Pre-Departure, Students

Purpose: To introduce participants to a surprise situation and to allow them to examine their feelings about food and personal possessions.

Each participant is asked to bring a sack lunch to the orientation session. The participants are instructed to leave their lunches in the kitchen or similar room until lunch time and are directed to their morning orientation session. During the morning session, returnees or other volunteers open all the lunches and put all the sandwiches on one tray, all the fruit on another, and so forth. At lunch time, the participants are served from these trays. When lunch is over, ask the participants to discuss their feelings about the sack lunch surprise. Compare this to situations they might encounter in another culture.

Space Relations (Toe-to-Toe): Pre-Departure, Students

Purpose: To illustrate differences in cultural norms for physical distance between people.

Each participant should pick a partner of the same height. Partners should face each other and stand with their toes touching. Instruct them to find out what the other person is like. These conversations should last about 10 minutes. Then have the participants come back into a group and discuss their reactions to standing so close to someone whom they didn't know well. Ask the participants to discuss ways in which space is used in their own culture as well as adjustments they may have to make in a culture where there is a different use of available space.

Candidate Exchange Homestay: Pre-Departure, Students and Natural Families

Purpose: To allow participants to experience living in another family.

In order to simulate the AFS experience early in the orientation process, candidates from one or more local committees or chapters exchange families for a weekend. It is important to set up these exchanges so that they all take place at the same time. The object is for a candidate to be absent when his or her parents host another candidate. Also, should some of the candidates be friends, they should not be exchanged because it is important for them to be in an unfamiliar environment, and for the parents to host someone who is not known to them. In order to make such an exchange meaningful for orientation purposes, candidates should later have the opportunity to discuss their feelings, anxieties, and problems, and to consider suggestions for coping more successfully with the experience of living in another home. Parents who participated in the exchanges also may benefit from this kind of debriefing session, since it may provide them with additional insight into their son's or daughter's AFS experience

Color Match Introductions: Any group whose members are not acquainted.

Purpose: To introduce members of a group to each other and allow them to divide into smaller groups.

Place pipe-cleaners or other small objects of several different colors on a table or on the floor in the middle of the group. Instruct each member of the group to pick one object of the color he or she likes best. Participants are asked to get together with everyone in the room who has the same color object and to discuss why they picked that color. Once the members of the smaller groups have become acquainted with each other, they can work together as a discussion group, or as participants in an orientation activity requiring small groups.

This activity may be extended by having all participants return to the large group and pick an object of the color they like least. The participants can then find all others having the same-colored object, as previously. As a final step, the participants could make something out of the two pipe-cleaners or objects, and join in still another group with others whose creations are similar.

Numbers Game: Pre-Departure or Post-Arrival, Students

Purpose: To ease tension among group members who do not know each other, and to stimulate a discussion of communication problems in a foreign culture.

This game should be played only in a group of 12 or fewer people. Give each participant at random a number which you have written on a slip of paper. The numbers should range from 1 to the number of people in the group so that each person has a different number and no numbers have been skipped. Make sure the participants understand that they should not show this number to others in the group. When all participants have their numbers, ask them to stand up and close their eyes (or allow themselves to be blindfolded). You may choose to have them turn around a few times to disorient them somewhat. Instruct them not to speak at all, and not to open their eyes. Their task is to line themselves up in the order of the numbers you have given them.

At first, students will find this to be an impossible task, but eventually someone should discover a means of tapping or clapping his or her number so that the task can be completed. When the students have managed to line up, let them open their eyes and return to their seats. Ask for their reactions to this game. Compare the game to the situation of being immersed in a foreign culture without any familiar means of communication.

Annotated Bibliography

The following books are recommended as especially useful for those who prepare and lead orientation sessions for students, host families, or natural families.

- Brown, Ina Corinne. *Understanding Other Cultures.* This paperback is a clear and uncomplicated introduction to anthropology and the concept of culture. It is written for the non-specialist by an anthropologist who has devoted her life to making her subject understandable to all. Numerous examples of all kinds of cross-cultural differences are included. Send $3.45 to Prentice-Hall Publishing Company, Englewood Cliffs, New Jersey 07632, U.S.A.

- Fieg, John P., and Blair, John G. *There IS a Difference: Seventeen Intercultural Perspectives.* Through extensive interviewing of foreign-born individuals who had lived in the U.S.A. for varying lengths of time, the authors prepared sketches of the critical differences between American culture and the cultures of Brazil, Colombia, Egypt, Ethiopia, India, Indonesia, Iran, Jamaica, Japan, Kenya, Korea, Mexico, Nepal, the Philippines, Nigeria, Turkey, and Zaire. The final chapter, "Perspectives," deals with the principal impressions and cross-cultural problems of the new arrival to the United States. The book's title is intended as a refutation of the common but naive assumption that all peoples are fundamentally alike. Send $5.50 to The Bridge Bookstore, 1800 Pontiac Street, Denver, Colorado 80220, U.S.A.

- Gordon, Raymond L. *Living in Latin America: A Case Study in Cross-Cultural Communication.* This modest volume is outstanding in illustrating that the understanding of culturally different people cannot be accomplished by merely becoming fluent in their language. It reports the findings of extensive interviews carried out with American students and Peace Corps volunteers, and with the families who hosted them for up to six months in Bogota, Colombia. Seemingly trivial misunderstandings involving minor details of daily living frequently resulted in serious mutual misperceptions that generated increasing hostility and alienation. This book reads almost like a novel; it is highly relevant to anyone anywhere who is preparing to orient host families or exchange students. Send $6.75 to National Textbook Company, 8259 Niles Center Road, Skokie, Illinois 60076, U.S.A.

- Kohls, L. Robert. *Survival Kit for Overseas Living.* Although this brief paperback is intended as a manual for Americans who are about to spend more than a couple of weeks abroad, it could serve as an excellent introduction to the problems of overseas living and cross-cultural contact for orientation facilitators and potential travellers in any country. It covers the field well, yet in a "tone of voice" appropriate for the non-specialist. Send $6.90 to Intercultural Press, 70 West Hubbard Street, Chicago, Illinois 60610, U.S.A.

- Smart, Reginald. *Global Village Conversation.* Subtitled "Bridges and Barriers to Communication between Persons of Different Cultures," this short pamphlet deals with both verbal and nonverbal barriers to communication, offers advice on how the resulting gaps might be bridged, and provides instructive examples. Smart believes that the greatest barrier to intercultural communication is personal insecurity. Send $1.00 to AFS International, 313 East 43rd Street, New York, New York 10017, U.S.A.